The Missionary Herald

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A Missionary Prayer

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh; grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect and to hasten thy Kingdom.

O Thou, who by thy Son Jesus Christ didst give commandment to the holy apostles that they should go into all the world and preach the gospel to every creature, we give thee thanks for all those thy servants in every day and generation who have not counted their lives dear unto themselves, if by any means men might be brought into the knowledge of God and of Jesus Christ our Lord. Especially we bless thee for those our countrymen who, taught by thy Holy Spirit, went forth in faith to bring the gospel to the nations of the East. For their lives, examples, labors, we offer our prayers of thanksgiving; and that thou hast so abundantly followed by thy grace and blessed by thy Spirit the works of their hands that multitudes have been brought to the knowledge of thy truth. Grant to us, whom thou hast called into thy church, a ready will to obey thy word, and fill us with a hearty desire to make thy way known upon earth, thy saving health among all nations. Hear us, O Lord, for thy mercy's sake, and grant that all who are called by thy name may be one in thee and may abound more and more in prayers and offerings until the whole world is covered with the knowledge of God as the waters cover the sea. Fit and prepare, we beseech thee, and send forth, in our day also, laborers into thine harvest. Give them the spirit of power and of love and of a sound mind; strengthen them to endure hardness and grant that by their life and doctrine they may show forth thy glory; that all, rejoicing in the progress of thy truth in days past, may, with sure confidence, look forward to that day when at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

O Eternal Spirit, through whom in every nation he that feareth God and worketh righteousness is accepted before him; enlighten our minds that we may know and perceive, in all nations and kindreds of people, whatsoever there is in any of them that is true and honest, just and pure, lovely and of good report, through the Word which lighteth every man, Jesus Christ our Lord.

Eternal Saviour, fulfill thy gracious promise to be present with those who are gone forth in thy name to preach the gospel of salvation in distant lands. Be with them in all perils, in sickness, in weariness, in disappointment and persecution. Bless them with thy continual favor, endue them with power from on high, and so prosper thy work in their hands that the lost sheep of the house of Israel, together with the fullness of the Gentiles, may be gathered into the one fold, and unto the one Shepherd and Bishop of their souls.

Through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

The First Three Years of the Board's New Century

THIS number of the *Missionary Herald* goes to its readers at about the same time that the delegates to the National Council are listening to the facts herein printed. Both readers and hearers will find these statements encouraging and inspiring. In reporting to the National Council, the Board is able to state that in a number of respects the three years between the meetings of the Council at Boston and at Kansas City have been the greatest triennium in the history of the Board. Since these years are also the first three years of our new century, there is abundant ground for gratitude over the showing which has been made. In the matter of the Board's income, a comparison between the triennium just closed and the one preceding is highly encouraging. Each of the years following the celebration of the Board's centenary at Boston has seen our receipts pass the one million dollar mark, the total for the three years giving us the impressive figure of $3,109,498.57, as compared with $2,668,187.71 for the three preceding years. As between the two periods there has therefore been a gain of $441,310.86, an average gain per year of $147,103.62.

It is encouraging also to find that the gain for the period has been fairly well distributed between the different sources of income. We find, for instance, that gifts from churches and individuals show a gain of $98,664.76. The Sunday schools and Endeavor Societies have gained $8,906.27. Perhaps most gratifying of all is the gain of $110,645.63 from the Woman's Boards. Other gains have been in matured conditional gifts, in income from permanent funds, and in special objects. The only loss for the triennium is $38,255 in receipts from legacies.

The period just closed has also seen a notable building up of our permanent funds. The Endowment Fund for higher educational work instituted in our centennial year now stands at $1,122,048, with several large promises recorded conditioned on our bringing the fund up to $2,000,000. The Conditional Gift Fund has been built up from $776,576.07 to $898,707.57. The growth of this latter fund is one of the most encouraging signs in the Board's life. During the same period a fund has been started for the medical relief of missionaries and their children. To the original gift of $5,000 there has been added $75,000, and the expectation is that the fund will be built up to $150,000.

During this same triennium the Board has given life appointments to 124 missionaries and has sent out 47 others for term service. Taken all in all, the report which will be rendered at Kansas City bears evidence that the Board is making progress both in securing men and means. The painful fact is that this progress falls far short of keeping pace with the demands of the work in our twenty missions.

Three Important Reports

WE print in this number of the *Herald* three reports which should be read carefully by every friend of the Board. They cover the work of the Treasury Department, the Home Department, and the Foreign Department. The "Survey of the Foreign Field" by the Senior Secretary of the Board, as given each year at its annual meeting, is regarded as a missionary event, and we hope none of our readers will miss the opportunity which this report offers for understanding the broader background of our work and for becoming acquainted with the story of progress for the year. The fact that the Board, as a result of the Balkan War, finds itself working under three new flags, namely, those of Servia, Albania, and Greece, emphasizes the extraordinary nature of the year just closed. China and Mexico, too, have been in revolution. Dr. Barton's Survey is a stirring document. Not only should that section of the *Herald* be read in full, but it should be treasured as containing many things for future reference.

There is good material for sermons in these reports.

The New China

THE election, October 6, of Yuan Shih Kai as president and Li Yuen Heng as vice-president of the Republic of China for a term of five years has brought before the world the marvelous change during the last two years in what has long been the greatest empire of Asia. Some foreigners who have spent their lives in that country, close students of its institutions and the character of its peoples, who not long ago declared that the establishment of a Chinese republican government was impossible, now acknowledge that it is an accomplished fact. Political changes are creating a wonderful revival of patriotism among vast multitudes of Chinese who had been supposed to be entirely indifferent to national affairs. From the beginning of the movement in the provinces for emancipation from Manchu rule, the interest in the news of the revolution was as intense and general as that manifested in our country on the eve of a national election. In the cities crowds eagerly waited successive editions of the daily papers. The people began to realize that they were making history, not only momentous for China but for the world. It has come to be a fact recognized more profoundly in the Eastern than in the Western world that Asia is to be in the forefront of the world's progress.

The Greatness of Christian Service for China

THE national convention of missionaries and Chinese Christians in Shanghai last spring, under the leadership of Dr. John R. Mott, gave emphasis to the developing statesmanship of the Chinese Christian body under the influence of the new order. The most experienced observers, such as Bishop Bashford and Dr. J. Campbell Gibson, declared that the work of the Chinese delegates, both ministers and laymen, was fully equal in ability, earnestness of conviction, and initiative to that of their European colleagues. The conference has also demonstrated the immense value of Christian colleges established at strategic points, such as Peking, Changsha, Foochow, and Shanghai. Yale and Harvard in China are not mere names. Not only have many of the men prominent in the new government been educated in these and similar universities in America, but the spirit of these institutions has been transplanted into that ancient land. A zealous and growing element of educated young men is rising in many of the provinces, needing only wise guidance to become greatly influential in the future of the republic. An illustration of this potency was given in the evangelistic campaign at Foochow last spring, when the great student body crowded the convention hall to hear the addresses of Sherwood Eddy and Professor Robertson. In six days the aggregate attendance of young men and women was 30,000, and 1,530 came forward as inquirers.

The Call for Christian Service in China

THE national conference at Shanghai in its recommendations clearly pointed out the imperative need for reënforcements of missions in all lines, to take advantage of the magnificent opportunities opened by the new conditions. They are largely the result of faithful labors of missionaries and native Christians in past years. Now, however, the time is at hand when native Christians themselves must assume the responsibility for Christianizing China. They have an increasing number of leaders and a yet larger number ready to be trained. A national consciousness has been awakened. The time is ripe for the development of a Christian church, united in aim, with a flexible organization, with freedom to grow in accordance with the enlargement of spiritual life of these Oriental peoples. The present equipment, efficient as it is, seems almost hopelessly inadequate for the work immediately required. Schools must be maintained for train-

ing teachers, competent to be leaders of modern education and of every kind of social service; physicians, nurses, preachers, evangelists, departments of medical, manual, and theological training. Especially important is the establishment of schools for women, looking toward the planting of colleges. Neither the vastness of the country and population, nor the character of the people, nor the recent marvelous developments, are fully appreciated by American Christians. Larger investments in workers and money now are the greatest economy for the future. With adequate effort and equipment, the time is not far distant when foreign work will be auxiliary and the Christian church of China will administer its own affairs and carry forward its own work in evangelizing the nation.

The Marathi Centenary Souvenirs

THE souvenirs prepared for use in connection with the Centenary of the Marathi Mission are so attractive in scheme and so easily secured that many a church will plan to use them in connection with its celebration of this important hundredth anniversary in the history of our missions. A pictorial souvenir, on art paper, will contain from sixty to ninety pictures, illustrating every phase of the Marathi Mission's story. This will sell for 30 cents, postpaid; a missionary cantata based on the one given in Agra at the time of the World's Christian Endeavor Convention might well be used in connection with the celebrations here. It costs only 5 cents, postpaid. Two other pieces of literature cannot be ready before the centenary, but may be had soon afterward. These are a history of the Marathi Mission, running to 100 pages in length and with 20 pages of pictures, and the other is the report of the centenary proceedings, which will take the place of the annual mission report and will be sent to the regular list of mission patrons. The history will be sold for 30 cents, and extra copies of the report for 20 cents, postage paid in both cases. Still another publication will combine most of the material of those already mentioned, selling for 75 cents. Orders for any or all of these should be sent to Mr. Hosmer, care of the American Board, 14 Beacon Street, Boston.

Exhibition and Pageant at the Centenary

NO celebration is considered complete nowadays without its pageant and its exhibition, and the centenary of the Marathi Mission is to be complete in these directions as well as in others. It is expected that a historical pageant will be held in a vacant space near Hume Memorial Church, Bombay, on November 8. The whole history of the mission will be enacted with appropriate costumes and English and Indian music. Miss Eleanor Franzen is at the head of the Pageant Committee. Mr. W. S. Deming, of Ahmednagar, and Rev. William Hazen, of Byculla, are authorities for details of the exhibition, which is to include not only articles of historical interest illustrating the past of the mission, but also samples of the work of the industrial schools connected with the mission. Along medical lines, odd medicines, curious instruments for treatment, etc., are to be shown in contrast with modern methods.

The Beginnings of a Mass Movement

WE have heard much of the mass movements in North and South India, resulting in the coming over to Christianity of entire villages and castes. The remarkable increase in the Christian population of the Punjab district, as revealed by the recent British census, amounting to over 400 per cent, has gained world-wide attention. A striking, although less extensive movement among the low castes of Southern India has been mentioned in the *Herald* from time to time. Now come indications that a similar tendency is at work among the Marathis in Western India. The Marathis, often spoken of as the warlike Marathis, are the most resisting race in

Hindustan. Centuries ago they were the conquerors of a large section of India, successfully holding back the armies of the Mohammedan Moguls. The first missionaries of the Board, who went out in 1812, by a strange providence were led to settle in this most difficult section of India. It is a demonstration of the gospel's power and of the value of modern missionary methods that our Marathi Mission has been so successful and that so many of this race have been brought over into the Christian camp. It has been by a painstaking, hand-picking process that our converts have been obtained, and a mass movement in this region has hardly seemed within the range of possibilities. Yet there are two castes among the Marathis, the Mangs and the Bhils, which not only are anxious for Christian teaching, but which show readiness for a transference of their loyalty from Hinduism to Christianity. Just what special influences have led these two castes to offer themselves for missionary instruction and guidance we are unable to say, but certain it is that at several of our stations these people display the same favorable disposition. The mission has asked to have a missionary detailed for this particular work and to have a special fund appropriated, in order that the wonderful opportunity may be seized. A Massachusetts friend, who keeps his eye open to such chances, has contributed $500 for the building of a chapel for the Mangs in Ahmednagar, and it is hoped the Board may be able to help out at other points with an extra grant.

Money from Berlin

THE Marshall Islands, in the Pacific Ocean, are under the flag of Germany, as is well known. So also is Nauru, the site of the proposed wireless station, and the island on which Central Union Church, in Honolulu, supports two of the Board's missionaries, Mr. and Mrs. Delaporte. The Board tried for a long time to secure in the new workers sent to the Marshall Islands persons who would be acceptable to the government under which they were to live and were most successful, securing Mr. Maas—of German birth, a graduate of a German gymnasium and of Chicago Seminary. Mr. Maas has never taken out citizenship papers here, so is a German citizen, and has put himself into cordial relations with the Berlin Foreign Office. Mr. and Mrs. Delaporte are also German subjects, and have associated with them at Nauru a young German woman, Miss Meitzner, who receives part of her support from a German missionary society. That the German government continues to approve of the policy of our Board on these islands was indicated the other day when the Board was notified of an appropriation made by the government at Berlin of $500 for the benefit of work on the Marshall Islands and $250 for the work on Nauru.

As to Mexico

WHILE an unexpected and inexplicable *coup d'état* adds to the general confusion in Mexico, while rumors of commercial interests at the bottom of Mexican unrest continue to crop up at intervals in Europe as well as in this country, and while European governments are said to wonder at President Wilson's policy of non-intervention, and Mexicans themselves are alleged to be suspicious of American good faith generally, work at the stations of the American Board moves smoothly on and has fully justified the judgment of the Board in keeping its workers on the ground. The appointment of two more ordained men has been authorized by the Prudential Committee, and as soon as the men are secured they will proceed at once to the field.

Time Extended in the Picture Contest

IN the May number of this magazine we announced the offer of two prizes for the best sets of photographs submitted by American Board missionaries. The first prize is to be $15 and the second prize $10, for the best four photographs out of a set not to

exceed eight in number. The photographs must be taken by a missionary, either under appointment for life or on term service; the pictures may be of any size, but must have glossy surface; they must be carefully packed and accompanied by titles, descriptive matter, and the taker's name. Unmounted prints are preferred, and all photographs submitted become the property of the Board. When the contest was announced, December 1, 1913, was set as the date at which photographs must reach this office. It has since been decided to extend the time for a month, so that photographs which reach us by January 1, 1914, will be eligible for the prizes. We hope most of our fields will be represented, and feel sure of a remarkably interesting exhibit. We shall expect to print the prize winners in the February and March issues of the *Missionary Herald.*

A Personal Prayer Calendar

PRAYING together for special needs, for patience, courage, wisdom, and for personal help has always been a great bond among our missionaries. As the work grows and more outstations are occupied and more activities taken in, it is harder for the prayer circle to include the full membership of a mission. And those who cannot meet together miss the fellowship. To preserve the unity of former days at least in spirit, the American Marathi Mission issues a monthly Prayer Circular "for personal use by members of the mission." On the leaflet are printed general items of news for which grateful or intercessory prayers should be offered. Various members of the mission, under their own initials, tell something of their work, of their special problems or blessings, and ask with simple directness that their associates will pray with them for special results. "Please pray," says one, "that the hospital may be more a spiritual as well as a physical blessing;" "I desire your prayers," says another, "that as the work continues to grow I may grow with it." And so the lines run on. Many a church in America would be stronger if it used a prayer circular as definite as that of the Marathi Mission.

A Minister Needs Books

THE pastor and congregation of the Protestant church in Drama, Macedonia, were driven from their homes and forced to flee for their lives when the Greek army took possession of the place. The pastor, with his wife, old mother, and four children, from two months to seven years old, saved only the clothes they had on. Their household goods and the minister's library were destroyed or scattered by the Greeks. Mr. Kutukchieff is a graduate of the American school and seminary at Samokov, and speaks English and Turkish besides Bulgarian. He has been an earnest, efficient pastor in Macedonia for eleven years. He is now in Sofia, the Bulgarian capital city, and as soon as the Protestant congregation can be gathered he will be placed in charge of it. But he sadly needs books with which to work, especially a Bible Dictionary, commentaries, and books which would be of practical help in preparing sermons. Any one who can spare such books for this minister may send them directly to Rev. Elia K. Kutukchieff, No. 2 Alabinska ulitza, Sofia, Bulgaria; or to Mr. J. G. Hosmer, 14 Beacon Street, Boston, marked for Mr. Kutukchieff.

The Visit of Rev. Dan Crawford

THE officers of the Board enjoyed a rare treat recently in connection with the visit of Rev. Dan Crawford, the famous missionary from Central Africa, the author of "Thinking Black." Mr. Crawford, after spending twenty-two years without interruption in the heart of Africa, appeared in England last spring and proceeded to take that country by storm. He has occupied the leading pulpits of Great Britain and spoken before the highest dignitaries of church and state. He was even accorded the privilege of dining alone

with one of the crowned heads of Europe. In this country he was the leading feature at the Northfield Summer Conference, and is now going from city to city addressing churches, ecclesiastical bodies, and clubs of various kinds. Mr. Crawford was greatly interested in the American Board because of his knowledge of our work in Angola. He entered Central Africa in the early days of our mission, and remembers with hearty appreciation all our veteran missionaries. He was eager to learn how the work has developed during these twenty-two years.

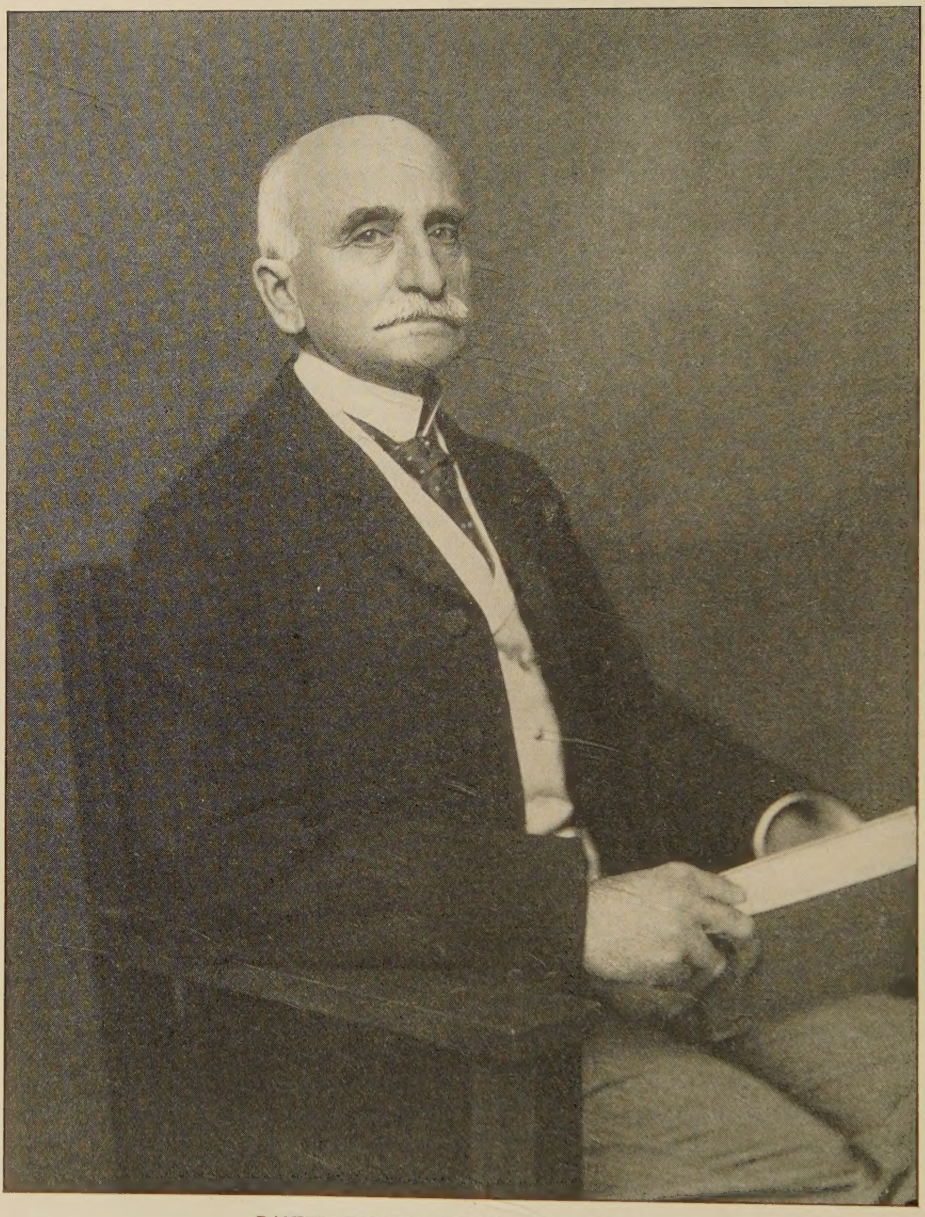
Mr. Crawford is a man of truly remarkable personality and power, worthy of that much overworked adjective "unique." He has been compared with Livingstone and Grenfell, but he is not at all like either of these men. He is first, last, and all the time simply himself—original, unconventional, eloquent, spiritual. We advise our readers to lose no opportunity for hearing this student-missionary from the heart of the Dark Continent.

The Old Communion Set

EVERY newly organized church counts its most solemn service that one when the members meet at the communion table. Dan Crawford, the African missionary whose fascinating book, "Thinking Black," is rousing such enthusiasm, tells how the converted chief of a heathen village came to him one day saying, "Might not we celebrate together the Feast of Memories?" Then, remembering who makes the third when two are thus gathered together, the missionary and the African chief, there in the jungle, celebrated the Lord's Supper. "We had an old battered box upside down," says Mr. Crawford, "and a mug minus a handle, but what of that? Is it not written that all the vessels shall be holiness unto the Lord?" Certainly the reverent spirit and the prayers do hallow the commonest utensils, but with hundreds of churches at home renewing or changing their communion vessels, why should not some of the old sets be sent to churches on the mission fields? Mr. J. G. Hosmer, at the Rooms of the American Board, will gladly forward such gifts if the donors wish to send them through this office.

Japan Honors Dr. Greene

AT Central Church, Boston, on the afternoon of October 11, a memorial service was held in honor of the late Dr. Daniel Crosby Greene, founder of the mission to Japan. An eloquent tribute to Dr. Greene was contained in an address by Prof. Francis G. Peabody, of Harvard College. Baron Chinda, Japanese Ambassador at Washington, though unable to be present in person, sent his personal representative, Lieut. T. Furichi, I.J.N., bearing the following message, which was read by Dr. Barton, Senior Secretary of the American Board: "On this solemn occasion of the service in memory of the late Rev. Dr. D. C. Greene, I may be permitted to give expression to my sentiments of intense grief and sorrow over the loss of one who throughout his whole life was a consistent embodiment of true piety; who loved Japan and was dearly loved by the Japanese; who was an intelligent and sympathetic interpreter of Japanese thoughts and ideals to the world; and who worked conscientiously and with marked success in support of the cause of truth and international good understanding. The distinction of the Imperial Order of the Rising Sun, which was so deservedly conferred upon him by His Majesty the Emperor, my August Master, during the present year, is an eloquent testimony to the high esteem and affection in which he was held in Japan. I have no doubt that his genial character and his eminent deeds will be forever remembered, not only by his personal friends, among whom it was my good fortune to count myself, but also by a large number of his sincere admirers on both sides of the Pacific."



DANIEL CROSBY GREENE, D.D., LL.D.

Born, Roxbury, Mass., February 11, 1843 *Died, Hayama, September 15, 1913*

Founder of the American Board's Mission in Japan, one of the translators of the Scriptures into Japanese, educator, author, adviser to diplomats and legislators, "father" in the work to later missionaries, President of the Asiatic Society of Japan, and recipient, on May 16 last, from the Emperor of Japan, of the Third Order of the Rising Sun, the highest honor ever conferred on civilians living in the country. The notice of decoration recognized Dr. Greene's "valuable services in promoting international relations between Japan and America, and in introducing a knowledge of Japan to other countries while he has been engaged in the propagation of Christianity."

THE FOUNDER OF THE JAPAN MISSION

By OTIS CARY

AS the first missionary sent by the American Board to Japan, Daniel Crosby Greene, D.D., LL.D., held a unique place among his associates. Even while he was still a young man, they fell into the habit of calling him "Father Greene." Though the custom probably arose from his being the founder of the mission, the title came to mean much more than was suggested by that fact; for he and "Mother Greene" took such a personal and sympathetic interest in later comers as made their relation to us, at least to those of us that were hardly beyond the stage of boyhood and girlhood, seem not unlike that of parents to their children. He kept himself well informed of what the members of the mission were doing, and his advice, whether given by word of mouth or by letter, was always kindly and helpful.

He naturally had the chief influence in shaping the early policy of the mission—a policy that, with such modifications as the development of the work necessitated, has in its main features been retained until the present time. He believed in throwing responsibility upon the Japanese churches from the time of their establishment; and, though some other missions thought that this was done to an unwise and dangerous extent, the policy has seemed to us justified by the conditions under which we worked and by the results that were obtained.

Dr. Greene was a man of diverse talents. He has had important shares in the evangelistic, educational, and literary undertakings of the mission. His most valuable work was probably that done in connection with the translation of the Scriptures. He was one of the committee that in 1879 completed the Japanese version of the New Testament. The excellence of the work done by this committee is shown by the fact that although with the exception of some rather unsatisfactory attempts at rendering the Gospels and the Book of Acts this was the first translation of the Scriptures, it was not until 1910 that it was found necessary to begin its revision. This is the more remarkable because the literary style adopted was one not in common use at the time. The translation has had no little influence upon the Japanese language, many of its words and expressions being freshly coined or invested with a new meaning.

Dr. Greene took justifiable pride in his kinship with men who are numbered among America's prominent statesmen—Roger Sherman, William M. Evarts, George F. Hoar, and others. His father, as a secretary for many years of the American Board, had watched the progress of events among the nations. Thus tendencies inherited from both his father's and his mother's family may account in part for the interest that Dr. Greene took in public questions. He had a wide acquaintance with political history, and kept himself well informed concerning what was taking place in the world. No American outside of those directly connected with the Legation (and this exception hardly needs to be made) was so well acquainted with matters affecting the relations between the United States and Japan. More than one person said, at a time when a new American Minister was to be appointed, "No one could be better fitted than Dr. Greene to take the office."

Some of the characteristics that would have qualified him for a diplomatic position made him a valuable counselor in missionary matters. He was therefore usually connected with the most important committees of his own mission, and one of the chief reasons why his associates favored his removal to Tokyo in 1890 was that he could thus more easily serve upon the

joint committees that consulted on matters pertaining to the work of all the missions. He had the judicial temperament that enabled him to look at a question from all sides. The mission felt safe with him as its representative. Though he held strong views, his associates knew that he would not be such an extremist as to get them into trouble. Moreover, he was held in such high esteem by missionaries of other boards that his opinions carried great weight.

In more material matters he had the inventive skill that is often of great value to a missionary, being able to turn his hand to many kinds of work. Stationed successively in four different cities, he planned the houses in which he lived, and he was also the architect for several buildings of the Doshisha schools. Some of the latter were constructed of brick, and as the workmen were almost without experience in buildings of that kind, it was necessary for him to instruct them and to exercise a close supervision over their operations. Once, when he wished a stove for his house, he contrived a way in which one could be made from the iron cans in which certain oils were imported; and afterwards hundreds of others were made according to the same pattern by the artisan whom he had employed for the manual labor.

His wide knowledge of affairs, his memory for interesting incidents, his ability as a teller of stories, and his shrewd common sense made him an interesting conversationalist. When companies of friends were together, he was almost sure to be the one that gave the turn to conversation and the one to take the chief and most interesting part in it.

The family life of the Greene household made a deep impression upon the Japanese. Perhaps nothing else in what might be called practical apologetics has had so much influence with that nation as has the Christian home. Many Japanese have spoken of the way they were affected by what they saw of Dr. Greene's home—of the interest that the parents took in all the activities of the boys and girls, the help given to these in their studies, and the ways adopted for inspiring them with high ideals.

The Japan Mission was indeed greatly blessed in having such a man for its 'father," and in his being spared so many years to share in its work, to aid it by his counsel, to take part in its deliberations, and to inspire its members by his example.

HUAMBO—A CITY MADE TO ORDER

By GORDON CATTELL

JUST as in America the chief agent for transforming seemingly barren wastes into flourishing cities is the railroad, even so it is in "Darkest Africa." A railroad is being built from the new port of Lobito, with its fine natural harbor, to tap the rich copper district of Watanga, and bring that metal nearer the markets of the world. This railroad was pushed inland 250 miles through rough, mountainous country to the plateau of 5,000 feet altitude finally reached. The Portuguese authorities were so impressed with the healthfulness of the new country that they decided a city should be built, to be called Huambo, thus keeping the old native name of that district.

A few weeks ago I went to the railroad head to meet Mr. and Mrs. Tucker, our new missionaries. I found Huambo to be six days' journey from our station at Chisamba, perhaps 150 miles away. Most of the way I was able to keep to the road, constructed by natives under Portuguese supervision and used by the traders on horseback or in light rigs, no heavy

THE RAILROAD IN THE MAKING

ox wagons being allowed on it. But it is little used, and often all that can be seen of it is the path worn by the natives' feet. The road I traveled on was the one connecting two Portuguese forts, the one in Bihe and that in Huambo, so probably it was in better condition than the majority of these roads. One or two of the larger streams had concrete bridges; many others had piles of stones ready for the concrete; others had fairly well-constructed wooden bridges.

Nine months ago I passed through the district of Huambo and had seen the site of the contemplated city. But then it was a dream. On this journey, as we approached Huambo, I was surprised to find large gangs of natives working on the roads, men, women, and children hoeing, leveling, and scraping. Others were drilling rocks and blasting them, to be used in the construction of bridges. Then as we came within ten miles of the city (to be), we could see the glint of the sun on the tin roofs of the stores. Within the bounds of the city we found ourselves on a broad avenue with trees on either side. A large part of the place has been graded and streets laid out.

An Austrian has the contract for building the new city hall and administration building; he also has the contract for laying water mains and the water pumping plant. This city hall will be a substantial building for this part of Africa. The foundations are of stone laid in cement. The walls will be of brick and the roofing of tiles. For this and other contemplated buildings the contractor has set in operation a brick and tile yard, with about fifty natives working, some operating a pressed brick machine, some a tile machine, some forming bricks in wooden formers, others bringing clay in boxes on their heads.

All the large firms from the coast have stores here. There are supposed to be four hotels, although I saw but two that could with some exaggeration be called such. There are two bakers and two butchers with their respective stores. At the station are several buildings, some of wood and some of tin. In the "residential section" are the houses of the government officials and of several Englishmen connected with the railroad. These are well situated among trees, and obtain their water from near-by springs or streams.

Most of the storekeepers are Portuguese. One meets a number of Boers, easily distinguishable by their long beards and patriarchal looks. These Boers are in the transport business, conveying goods farther up country on their ox wagons. Several Englishmen are also in the transport business.

But by far the greatest population is native. The railroad had a large crowd laying rails, building sheds, unloading trucks, mixing concrete for foundation and other work. The government had a large number of natives working on streets, grading and leveling. The government obtains its native laborers by sending to various villages for a certain number of workers. Old men and women were there; mothers with babies on their backs; young men and women, boys and girls; some with picks, some with shovels, some with native hoes; some filling with earth modern excavation trucks, running on rails; some filling their native baskets; some with improvised baskets of tree bark. Crowds of native carriers are there to obtain loads for the interior, and at every turn they are to be seen staggering along with huge loads of cloth or rubber, or other merchandise.

My carriers, about forty in all, found an *ocilombo,* the native term for a cluster of huts, not far from the railroad station, and immediately took possession. I decided to camp with them. Each morning we were visited by a native with a tray of freshly baked bread balanced on his head. A train comes up from the coast twice a week and creates great excitement among the blacks. The motor car was a wonderful thing to them.

In the evening each *ocilombo* had its own amusement. Our camp contributed to the life of the place, as each morning and evening we had our prayer meeting and on Sundays a regular service. Our native Christians are very fond of the hymns they know, and often in the evening would gather round the fire and sing the old familiar tunes, marking forcibly the difference between Christian and heathen ideas of music.

So the world grows. Twenty-five years ago, at the beginning of our work here, there were only two Portuguese traders in this district; now they number thousands. Nine months ago we passed through woods that now have given place to the railroad stores and commerce. Civilization, with its many vices, is taking hold of the country. We who have become intimate with the native find him just as much a man as the white man, and we are hoping great things from the new institute which we plan. The natives trained there will be able to start many new outstations with schools in regions which have as yet never been reached by the missionary of the Cross, and will become a leavening force in this awakening country.

THE NEW HARBOR OF LOBITO, WHERE THE RAILROAD BEGINS

FORTY-ONE YEARS IN TURKEY

By Rev. LYLE D. WOODRUFF, Philippopolis

GEORGE D. MARSH had nearly finished his work when I began to know him. He came up from Philippopolis to the spring meeting of trustees of the schools at Samokov. His six feet four of stature stooped slightly, but seemingly had lost none of its agility. His keen, searching eyes suggested the unerring detective; his sparkling humor the warm friend. Every movement of his tall frame and large hand was governed by grace and expressive of gentleness.

Friends said he had aged noticeably in the past year. He suffered pain in his left side, to which his colleagues urged careful attention. But no one seemed to think Dr. Marsh would really take the rest which they advised. He had too much to do, he said. It was absurdly out of the question and not necessary anyhow.

REV. GEORGE D. MARSH, D.D.

Born, Hartford, Vt., Dec. 12, 1844.
Died, Philippopolis, Turkey, Sept. 1, 1913

Missionary of the American Board from October, 1872; he built churches, circulated the Scriptures, gave relief to the poor, and died planning further advances for Christ.

The following month my wife and I were designated to Philippopolis, to take the place of Dr. and Mrs. Haskell as co-laborers with Dr. and Mrs. Marsh. Born December 12, 1844, he had already seen forty years of missionary service, yet he received me into the counsels of the mission as an equal.

In the varied sufferings of the Bulgarian people this year he shared sympathetically, never showing annoyance even in his illness at the constant ringing of the bell by the thronging poor. In need of a nurse's care, he yet preferred that his daughter, a trained nurse, should work for the soldiers at the state hospital. "If I were a young man, I should be down there," he said to a volunteer of the Red Cross at the front.

High army officials speak with praise of the distribution of relief by him and Mrs. Marsh in Adrianople vilayet in 1903. The Bulgarian ambassador at London, not a Protestant, spoke warmly of his long friendship for the missionary who shared the sufferings of his people when the mission house in Stara Zagora was destroyed by the Turks in the Russian war, and Dr. and Mrs. Marsh barely escaped with their lives.

Work was the key word of Dr. Marsh's life. Born on a farm in Hartford, Vt., he worked his way through Grinnell College. Throughout his missionary career he was indefatigable, sharing the work of the laborers as well as planning churches, securing funds for their erection, and overseeing their construction. The beautiful stone church at Philippopolis, made of the rock blasted from the hill on which it stands, is a fitting monument to his work and passion for the gospel.

During his forty-one years of service in European Turkey Dr. Marsh spent two years on furlough in the United States, the last being in 1896–97, when he was honored with the degree of Doctor of Divinity by Yale University, his Alma Mater.

JAFFNA—AN UNFREQUENTED BYWAY

By HARRY C. YORK

A MARKED spot on tourist maps is Ceylon, and one of the least known parts of the island is Jaffna, the peninsula lying at the extreme northern tip of Ceylon.

Settled by Tamils from South India so many centuries ago that the event is shrouded in legend, the people have lived a life all their own. The Portuguese, in 1517, "Christianized" the Jaffnese under the convincing argument of a fort and a well-trained army. In 1658 the Dutch succeeded the Portuguese, substituting for the bayonet the persuasion of political preferment. Yet Christianity promptly ceased to be

WHERE EAST AND WEST MEET

fashionable as soon as the British, near the close of the eighteenth century, restored religious freedom.

Thus when Rev. Samuel Newell, one of the first group of missionaries sent out by the American Board, who had been expelled from Calcutta on account of certain nervous apprehensions of the government lest the missionary garb be only a cloak for the political emissary, arrived in Ceylon in 1813, he found Jaffna a fine field for Christian evangelism.

Jaffna peninsula is little more than thirty miles long by fifteen broad, and the cultivated and inhabited area is even smaller. Yet over 300,000 persons—most of whom proudly call themselves "farmers"—live within these narrow confines, and of this number probably two-thirds come under the influence of the American Mission. Nearly 12,000 children, fully one-third of whom are girls, attend the American schools.

ON ONE OF THE RICH, MONOTONOUS PLAINS

The Jaffnese are scarcely second to the Brahmans in intellect, and not at all second in the sturdier virtues. Our American Ceylon Mission Christians are of the finest of this fine people. Few are rich, even by comparison, and yet our twenty churches, with a membership of a little over 2,000, contribute annually for the support of their pastors and for local missionary efforts over $6,000.

Jaffna itself is unlike any other part of Ceylon. There is an indefinable charm about its very monotony, while the palms and the wonderful sunset skies would repay the lifelong study of an artist.

JAFFNA'S PALMS AND WONDERFUL SUNSET SKIES

"IF THESE MEN DIE, I DIE WITH THEM"

WE who live in a peaceful and comparatively law-abiding land have small conception of the nervous tension under which some of our representatives in foreign countries live all the time. During the last year this sense of approaching danger has been still stronger throughout Turkey and the war zone in the nearer East. Rev. L. D. Woodruff, of Philippopolis, Bulgaria, recently in America, has told us something of the panic

MISS MARY M. HASKELL
Missionary of the W. B. M. I. in Samokov, Bulgaria

which is liable to overtake the public on perhaps slight cause.

He also tells of the bravery of an American woman whom we are proud to claim as one of our own missionary family, Miss Mary M. Haskell, of Samokov, Bulgaria. Mr. Woodruff says:—

"Two days after the assassination of Shefket Pasha we were in a hotel in the European quarter of Constantinople, when suddenly the air was filled with the screech of iron shutters jerked down over windows and doors of every building in Pera. Our hotel proprietor was not behind the rest in blinding windows and bolting the door.

"I cannot describe the fear that seized the house. It was as if we saw streets swept by a stream of blood, with men and women fighting in it. In a few minutes the wave had passed, and men were smiling at themselves for yielding to the fear that is always latent in the land of the Turk.

"Something of that terror touched our hearts when the low rumbling of cannon reached the old Roumelian capital the day the fighting with Turkey began; and we knew not whether the dread sound would fade away toward the Ægean, or grow louder and louder until it roared an accompaniment to Moslem fury in the very streets of our beautiful city.

"When Enver Bey, encouraged by Roumania's unresisted advance upon Sofia, as easily led his Anatolian troops back over the fields of Bunar Hissar and Kirk Killisse, women in far Philippopolis spent the whole night in prayer that the scourge draw not nigh.

"In Adrianople the only course for the population was to fawn or flee. The Bulgarians, soldiers and civilians, fled. Dr. Monoloff, in the old military school hospital, ordered his doctors, nurses, and patients to make good their escape. In a few hours the hospital was empty save a few Bulgarian soldiers who were too sick to flee and—Miss Mary M. Haskell."

For a number of months Miss Haskell, who is the sister of Rev. E. B. Haskell, the American Board's missionary in Salonica, bearing the Red Cross on her sleeve, has been working among the Bulgarian sick and wounded in the hospital at Adrianople. The order to flee did not coincide with Miss Haskell's idea of the duty of a nurse to her patients. She refused to be one of those who deserted persons too sick to be moved, saying, "If these men must be left to die, I will die with them."

During all last winter Miss Haskell was caring for the sick and wounded, partly at Lozengrad and smaller places, though chiefly at Adrianople. King Ferdinand and Queen Eleanor, of Bulgaria, have much appreciated the devotion of the missionary nurses and doctors.

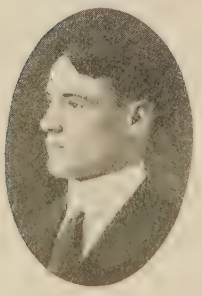
EIGHT MISSIONARIES ABOUT TO SET FORTH

IN addition to the eighteen outgoing missionaries pictured and described last month, we chronicle in this number the appointment and sailing of eight more.

Miss Bessie Mary Hardy, of Whately, Mass., is going out to the Girls' College at Marash, in the Central Turkey Mission, to organize a music department. The Woman's Board of the Interior has been looking for the right person to undertake such a work for a number of years. Miss Hardy is well qualified for the task. She has studied music since she was eight years old, and has had special training on the piano and organ and is equipped on the theoretical side of her profession through a special course in Boston. The past three years she has been teacher of music in the State Normal School of Athens. Ga.

MISS HARDY

The significant thing about Edward W. Jahn is that he is being financed by the students at Dartmouth College. For several years Dartmouth has been eager to undertake some work on the foreign field under the American Board. The opportunity came when Mr. Jahn, of the senior class, offered to go to Mardin. He is a grandson of Dr. Wheelock, the first President of Dartmouth, and is full of the Dartmouth spirit. He is engaged for a term of three years, when he expects to return to this country for the completion of his college course. A strong committee has been organized at Dartmouth in the expectation that this is but the beginning of a larger undertaking.



MR. HILL

Mr. and Mrs. Ralph Carlyle Hill have been engaged for special work in connection with the Central Turkey College, Aintab. Mr. Hill is to be an instructor in the college, while Mrs. Hill engages in various lines of missionary activity. They will be a welcome addition to the Aintab community. Mr. Hill is a graduate of Cornell, where he was prominent in various college activities. Mrs. Hill was a graduate of Knox College. She has fitted herself for missionary work by courses in nursing and medicine.

MRS. HILL

Miss Ruth Elizabeth Razee brings to her missionary service the combined influence of Mt. Holyoke College and the graduate school at Yale. In addition to this superb training, she has had the advantage of a teaching experience for over eight years. She is a native of Woodmont, Conn. After spending a year at Adabazar, Western Turkey, it is expected that she will be located by the Woman's Board of Missions at Van, Eastern Turkey, on term service.

MISS RAZEE

The need of the Normal and Preparatory School for Girls at Barcelona, Spain, for a teacher to help in the present emergency is met by the engagement for three years of Miss Edith May Lamb, of Greenfield, Mass. She is a graduate of the North Adams Normal School, and has also enjoyed a teaching experience. Her membership is in the Congregational church at Deerfield, Mass. She is to be supported by the Woman's Board of Missions.

Mrs. Francis H. Leslie, *née* Elvesta

Thomas, was born in Northport, Mich. Her education has been at Olivet College. After graduation she engaged in teaching. She was recently married to Mr. Leslie, who came to this country for the wedding and together they return to carry on the work founded by Corinna Shattuck.

MISS LAMB

Miss Gladys Ruth Stephenson was born in Oakland, Cal. She is a graduate of Pomona College. She then took a course in the State Normal School of Los Angeles, Cal., and took also the Oakland Kindergarten course. She is a member of the Congregational church of Porterville, Conn. The Woman's Board of Missions is sending Miss Stephenson to Smyrna.

MRS. LESLIE

THE NIGERIAN DURBAR

FROM THE CHRISTIAN WORLD (LONDON)

SIR FREDERICK LUGARD, governor of Nigeria, has sent to the Colonial Office an exceedingly vivid description of a most picturesque gathering of emirs and chiefs at Kano on New Year's Day. Kano is a famous ancient city, with written records for 800 years, in the heart of Northern Nigeria. It is inclosed by walls twenty to fifty feet high and twelve miles in circumference. Hither the emirs, with their horsemen and followers, gathered from all parts of the province, and the durbar was held in the great plain outside the city walls.

Many horsemen were entirely in chain armor, and cloths of gold and many colors gave a brilliant and varied appearance to the scene as each tribal contingent passed before the governor. Most remarkable, perhaps, of all was the presence of bands of almost nude pagans, who had come out of their fastnesses and danced and yelled with delight, brandishing their clubs. Such a thing was not conceivable a few years ago.

The number of horsemen taking part in the display was reckoned at from 15,000 to 30,000, with footmen innumerable. Each emir, in turn, with his horsemen, galloped right up to the governor in a whirlwind of dust, desert fashion, and did obeisance. Afterwards the governor shook hands with the principal chiefs, and gave a short address; and on subsequent days he received each chief separately in audience. There were forty-eight of these separate interviews, and in each case the governor inquired after the prosperity of the chief's district and asked if he had any matter to bring before him. The almost universal report was of peace and prosperity. In all, sixty-three emirs and chiefs, representing sixty-eight tribes, were present.

The whole gathering—at which chiefs formerly in bitter hostility met in friendship—was a splendid tribute to the wisdom and skill of British administration, which in a little more than a dozen years, by a policy of justice and consideration, has established order and security.

A railway is soon to be built in Nigeria, according to the London *Times*, from a point on the west coast to the Udi coal fields, and connecting at Kaduna with the existing system. It will be 550 miles long.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$8,651.89	$1,058.50	$516.11	$87,464.73		$1,566.25	$99,257.48
1913	8,749.83	1,945.60	326.42	90,031.89		1,562.25	102,615.99
Gain	$97.94	$887.10		$2,567.16			$3,358.51
Loss			$189.69			$4.00	

A GOOD START

A STRENUOUS August might mean a lean September, but such is not the case this year. We thank God for that. The books show a gain over the last September of $3,358. The best thing about this is that churches and individuals show a gain of $985. However, lest we be elated, we must recall that September, 1912, showed a loss of twice that amount for churches and individuals. The gain this year therefore brings us only halfway back to the record of September, 1911. The legacy account holds its own and a little more this year. One-third of the Twentieth Century Fund is carried into the account this month each year. Otherwise September might discourage us. But what is the matter with our young people? Why do they get on the wrong side of this account by showing a loss of $189? Perhaps their large gain in August explains it, but it is a pity for any department of the great army to take a step backward.

Moreover, we must not forget our handicap. It stands at eleven for this new fiscal year. We must put in $11,233 for last year before we can begin to count our current increase as actually helping this year's work. Remember how the army at the front is watching this table. Their courage rises each month when the loss line is vacant and the gain line is full. They know then that they are being held in fond remembrance; that their work and their eager ambition to extend the Kingdom are appreciated at home. God bless them, and God help us in October to reduce the handicap to zero, and break the record in 1914.

WANTED: AN EXTRA MILLION

An annual affair which tears the heart out of all engaged in it is the meeting of the Committee on Distribution of Missionaries and the Committee on Appropriations for the new year. It does nobody any good to authorize twice as many missionaries as we can possibly find or to make appropriations far in excess of probable receipts. But this is tragic business—this turning down the requests of the brave men and women at the front, and this, too, knowing that there is no selfishness in their requests.

We wish that some one would dedicate at once one million dollars to the sole work of better equipment of our work upon the field. We need a million extra dollars to meet these needs which are terribly real, which have accumulated for a decade, and which cannot be met by current receipts. They are such needs as opening new stations, renewing buildings now outworn, putting a decent roof over the

missionary's head, giving him his longed-for church building, completing his hospital so that his patients may not tumble through the floor because there is no floor.

Oh! that for one solitary year, at least, the churches might say yes to every request of our missionaries for improved equipment. Why be forever saying to them, "We send no straw, but go on making brick just the same"? Lavishness is no sin unless it is selfishness. What exhilaration would come to the churches by letting themselves go to the extent of a generous million dollars to put all our missions in perfect condition! An extra million for equipment to celebrate Christmas, 1913! Why not? And why not do it now?

NEXT YEAR'S APPROPRIATIONS

Owing to the debt and to the lack of any evidence of the probable increase of contributions for next year, the Prudential Committee has not felt justified in making any material increase in the appropriations. Nothing would please them more than such evidence of change as would enable them to respond favorably to all the appeals for increased appropriations. The churches are now far behind the apportionment. Were they to come up to that standard of giving, the work of the Board could be increased fourfold in efficiency and the hearts of the missionaries would be made glad.

STEREOPTICON SLIDES

We call especial attention to the announcement regarding the new stereopticon lectures prepared by Secretary Patton for the use of our churches this year. This announcement page, which appears on the first inside page of this *Herald,* may be had printed separately for the use of any pastor desiring it. Extracts might well be printed upon the church calendar or inserted in the daily press. These lectures are being booked rapidly at our various headquarters, and ought to prove exceedingly helpful. The older lectures are kept up to date, so far as possible, and where they have not been used will be found of great profit and interest to the churches. Nearly every church now has its own lantern, and the business of supplying these lectures and slides is rapidly increasing for the Board. We trust that attention may be focused upon the larger giving which these pictures should inspire. This is the expression which removes the only danger involved in the impression.

A BANNER MISSIONARY CHURCH

A unique service was that held with the three-branched Westchester church, Westchester County, N. Y., September 28. This was their missionary Sunday. All preparations for their annual canvass were completed, and the canvass was to begin promptly on the following Monday. Missionary addresses were in order Sunday morning in the three congregations. In the afternoon, at five o'clock, a union Communion Service was held with the Scarsdale congregation. The building was crowded and the service exceedingly impressive. For at that same hour the missionary of this collegiate church, Mrs. Hannah Hume Lee, in the midst of a little group of native disciples in Satara, India, was conducting a service of prayer and praise in fellowship with the Scarsdale meeting. This is the annual custom of the church and is arranged months in advance. A letter from the missionary is usually read at the Communion Service, but did not arrive in time this year. With a combined resident membership of about 550, the church raises the entire support of Mrs. Hume and her family, and several hundred dollars additional are provided annually for the aid of Mrs. Hume's work, making the total raised for foreign missions about $1,500. The three pastors, Rev. W. D. Street, Rev. A. O. Pritchard, and Rev. E. L. Walz, work in perfect harmony to accomplish this end.

Prayer for Missions

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Spiritual leaders everywhere urge the need of emphasis upon an increasing prayer spirit. Missionaries on the field refer earnestly to their desire for prayer and their need for intercession from us.

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The AMERICAN BOARD and the WOMAN'S BOARDS announce the preparation of a new prayer calendar arranged in the form of a pad, with fifty-two pages, handsomely mounted for the wall, divided according to fields and workers:

In Family Devotions. Ye are the Lord's remembrancers.

In the Church Service. These names may well be remembered.

In the Sunday School. Let the children be taught to remember their representatives in prayer.

In the Prayer Meeting. It will deepen the spiritual atmosphere if earnest intercession girdles the globe and labors together with the missionaries.

SENT POSTPAID TO ANY ADDRESS FOR 25 CENTS

Joint Offer

The Prayer Calendar and the Almanac will be sent together to any address, postpaid, for 30 cents. Send to

JOHN G. HOSMER, 14 Beacon Street, Boston, Mass.

FOREIGN DEPARTMENT

INDIA

Ganpati Had No Ticket

Rev. L. S. Gates, writing from Barsi, India, tells the following experience: —

"The feast of Ganpati, the Hindu god of wisdom, is being celebrated now. For ten days many men who have a

GANPATI

good English education will have images of the god in conspicuous places in their homes. The railway station master had one on his table yesterday, in his office.

"As I entered a car yesterday, on my way from Sholapur, there was something on the seat near the door, but beyond it the seat was empty. I put down my suit case and sat down. At once some men on the opposite side made objection to my sitting there. We talked a little, and I found out that they feared that their god would be offended to have me so near. I went outside and stood on the platform till we reached the next station. Then I called the guard and the station master to see the situation. I asked if the important person in the corner had a ticket. If he had, how many tickets had he? How much space was he entitled to? The guard lifted the paper that the idol was covered with, to see what distinguished person I was referring to. I spoke in the Marathi language, so that all the occupants of the car could have the benefit of the occasion. Persons in the adjoining cars gathered to see what was going on. When they saw the situation and heard what I had said, they clapped their hands and had a good laugh. The station master and guard were both Hindus, but they saw the absurdity of the claim that had been made for Ganpati, and gave the men who had opposed me a good raking down."

Numbers Seeking Baptism at Sirur

Mrs. Mary C. Winsor, for nearly thirty-five years a representative of the Board in India, writes of a most encouraging event: —

"I was at work in the village (Sirur) when we learned that over thirty were coming in from a village, of whom about six were Christians, and all the rest, some twenty-seven, were asking for baptism. Some were walking, some were in carts, and coming toward us!

"The deacons and pastors immediately obtained two houses, *i. e.*, four rooms, as it was too cold for the rest houses—all open as they are to wind and weather. After this little crowd were comfortably housed, we heard their strong and earnest petitions. Nineteen were asking for baptism, and seven children were to be presented to the Lord. Among the men was a teacher of the Hindu religion.

"The Sabbath morning service, after a short sermon, was dissolved into two divisions—one for women, to examine the eight women candidates, and the other for the men, with eleven candidates. The answers to the questions were wonderful, for a regular teacher had never lived in their village, although the Palwa pastor had often visited them. The teacher said: 'I trust I may receive baptism, but if I do not and should appear before the Lord and he should ask, Why were you not baptized "in my name?" I shall say to him: "I pray you do not blame me. I have entreated the pastors and Madam Sahib to give me baptism, and, alas! they would not. But, dear Lord, I tried to serve thee, for thou art the only true Saviour."'

"I must sometime write of other cases. Now we must have a church formed in this Ranjangav-Muschid, for there will be over forty Christians."

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An Indian Politician Is Anxious

In the *Indian Review* there has just appeared an article by Lala Lajpat Rai, the Indian politician who has figured largely in the recent political agitation. The subject of the article is, "The Depressed Classes," meaning the "outcastes." In this article, Lala Lajpat Rai, in agitation of spirit, points out the disparagement between a low caste man who is a Hindu and that low caste man's brother who is a Christian.

He says: "At Ludihana the municipality prohibited a low caste Hindu from drinking water from the municipal taps. It was voted with one voice that so long as he remained a Hindu he could not get water from the pipes, though if he were to be converted to Christianity there would be no objection. To be a Hindu alone was the mark of disgrace for this poor being. The question is whether we Hindus are ready to put aside our pride of caste and embrace in brotherly fold these poor brethren, in whose veins courses the same blood as in our own, and thus build strength for ourselves. Or are we going to let others take these into their own fold? Both Mohammedans and Christians are equally prepared to uplift them by receiving them into their own faith. During the last ten years more than 150,000 of these depressed Hindus in the Punjab alone have changed their faith.

"The magnitude of the untouchable class exists only among the Hindus. No such distinction obtains among Christians. Is Hinduism productive of such teaching? Is the Untouchable a necessary consequence of Hinduism? A fourth of our race lies under the fearful and disgraceful ban of untouchableness. The condition of the

THE RIVER IN FLOOD, VADALA, INDIA

The first time in three years that there has been as much water. Because of the long drought the people had no money for seed or any oxen for the plowing. A Hindu society under Christian influence bought oxen and loaned them to the poor farmers. Government and the missionaries gave seed, and most of the fields were planted

DESTITUTE CHRISTIAN WOMEN AT VADALA

Women from the villages to the number of 300 came to Mr. and Mrs. Felt's, begging for garments, which were given them

Hindu causes much anxiety. While the numerical strength of the Christian is on the increase, the Hindus are daily falling in numbers."

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A Veteran in India

Forty-six years ago Rev. Hervey C. Hazen, then a young man of twenty-six, was appointed to the Madura Mission. He has seen wonderful changes in India in his day, and expects still greater progress to come. Mr. Hazen was in America last year, but has now returned to India. In a letter just in from him, he speaks of the "kind and loving friends in America" to whom he would like to write. He says:—

"I am once more in my work, but not in Tirumangalam, where I lived during seven years. In view of my age and the fact that I have no family, the mission very thoughtfully deemed it best for me to live here in Manamadura, where I can be near another mission family. There is plenty of work for Mr. Vaughan and me too. While Tirumangalam had a population of 285,000, this field has no less than 500,000, with Christian congregations scattered all over the district needing to be shepherded.

"One day we tried to preach to the 40,000 people who were present at a Hindu festival. One result was that I saw my nothingness. Preach as earnestly as we might, our words scarcely made a ripple on that mighty river of humanity rushing on to eternity without hope and without God.

"The great god of that temple was once a notorious thief and is now deified. All of the thief caste come once a year to worship him. Several persons tried to impersonate the god. They dressed in fantastic shape and came to the temple dancing. All tried to look hideous and ferocious. When young men did that thing we were not so much surprised, for the notoriety of the thing was sufficient reward; but when gray-headed old men did it, it made us very sad, for they must have been somewhat sincere.

"Twenty years ago I was in charge of this station. Coming back here after all these years, I see some changes. Then we came from Madura, thirty miles, by a slow bullock cart. Now we come by train. Then every journey had to be made with oxen, now on all the public roads where there is much travel there are motor busses well patronized by us and by the people. At that time

the outcastes of a certain village near here decided to become Christians. Their Brahman masters told them that if they became Christians they would no longer give them work. Their answer was, 'Though you cut off our heads we will not go back to Hinduism.' We bought some land for them and began to build a church. The Brahmans forcibly hindered us from building it. A lawsuit followed, we lost the case, and to this day no church has been built for them. But God has given them grace to hold on, and today they are a real comfort to us. The leading man built a temporary shade in front of his house to protect our heads from the hot sun during worship, and we had a service there which I shall never forget. As I thought of their former lowly and unpromising condition, and saw them now prosperous, thriving, and happy, all earnest and true, I could scarcely believe that they were the same persons. And I want the friends at home who have helped bring this about to rejoice with us in these visible results of Christian work.

"But there is a big work yet to be done. How can we break down the prejudice of a thousand years? How can we bring these dead souls to life? How can we remove mountains? Brethren, 'help us by your prayers.'"

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One Doctor's Comment on Another Doctor's Work

Dr. Frank van Allen, to whose zeal and perseverance is due the fine Albert Victor Hospital in Madura, has been visiting in Ceylon. He gives us the benefit of some of his observations as follows:—

"I have read reports of the Jaffna Mission and studied statistics, and I thought I had a good idea of what is being done. But I am now quite reconvinced of what I have always known since I myself have been a missionary, that no missionary writing about his work gives, nor can give, a complete conception of it, nor can convey a picture of it as it is in reality.

"I had heard for many years of Dr. Scott's hospital (the Green Memorial Hospital at Manepay), and had

ONE OF THE HOSPITAL BUILDINGS, MANEPAY, CEYLON

known of its good work, but was not prepared to see what I have now seen. I had supposed that it was much smaller. I do not suppose that any one who has read his modest reports has had an idea of the buildings, their size and number, the attendance and the

A MEMORIAL TABLET

Jaffna College, Ceylon, Y. M. C. A. was the first Student Association in Asia. A tablet commemorating the organization was unveiled in Ottley Hall on Alumni Day, June 3, 1913. It is of copper, set in a white ground.

general largeness and efficiency of the work of this mission hospital.

"It is impressive to look upon. The registers of attendance are open to inspection by visitors. Those who are interested in seeing the advancement of God's Kingdom in distant, almost inaccessible parts of the world would find a sight here, in this hospital and in the beautiful McLeod Hospital, and in other mission work, which it would do their eyes good to look upon."

*

CHINA

From and about Dr. Goodrich

A greatly beloved member of the Board's forces in China is Dr. Chauncey Goodrich, who was appointed in 1864 and went out in 1865. Dr. Goodrich has been back to America several times since then, but always returned eagerly to his work. He entered upon his sixth term of service, after such a visit home, in September, 1912. In writing of the recent annual meeting of the North China Mission, one of the members of the mission says, "Dr. Goodrich was a blessing to us all as he stood before us in his seventy-eight years." He spoke about being "ready to work three and one-half years more in order to finish the Bible translation, and then *he would be ready to work for the rest of his life wherever the mission wished him to go!*" In a letter from Dr. Goodrich himself, he says: "I am in my forty-ninth year of missionary service. . . . I can hardly hope for many years more in the harness, albeit I am still well and can do without fatigue a good day's work." He, too, comments on the annual meeting of which his younger associate had already written, and says:—

"As I sat in the midst of that circle of brothers and sisters, three-fourths of whom are under forty and one-third under thirty years of age, I was continually impressed with the thought: 'What a fine body of men and women! The North China Mission was never so well manned as today.' A number of years ago we had real fears for the mission, the *personnel* was so largely made up of men and women forty years in the field. What should we do when these toppled over? And we sent our wails over the sea and our cries for new recruits. Well, the old men are mostly gone, and here is this splendid body of young missionaries right in the prime of life. One thing more I want to add: I never felt less the need of any wisdom which age might impart than in this meeting. I was delighted with the vigor and breadth and sanity of the discussions. The above does not mean that we have no need of more men. We do need men, and we are learning to hope the Board will continue to send them, giving us missionaries of a like mental and spir-

itual fiber. No country needs them more than China and no mission more than ours, which is so near to the throbbing heart of this great republic."

⁂

Young People's Conference in China

Northfield and Silver Bay have no monopoly of summer conferences. Miss Luella Miner writes of important gatherings abroad. On June 20, she says, "began the first Young Women's Christian Association summer conference for North China. It was held in the Sleeping Buddha Temple at the Western Hills, where the Young Men's Christian Association conferences have been held for two years. I much wanted this conference, and helped the secretaries from the first in planning and working it up. I went out with the delegates from American Board schools, over a third of all who were there, and helped through the eight days of the conference, presiding at most of the sessions. One of the secretaries called it a 'God-inspired, God-helped conference.' It certainly succeeded beyond the hopes of those who planned for it, and convinced some of the skeptics who thought we would not have more than twenty delegates. We invited only Christian schools this year, and there were eighty-two Chinese delegates, of whom twenty-four were teachers, fifteen foreigners, and four visitors. Half the Chinese attending have studied in this school (Union Women's College, Peking), as this is a union institution and furnishes most of the teachers and advanced students in all of the missions. Eight provinces and Korea were represented. The spirit was excellent, we had some fine speakers, and the teachers who went were especially helped by Miss Ruth Paxson's Bible class. C. T. Wang, vice-president of the Senate, gave a fine address on 'The Place of Woman in the Nation.' By the way, he also gave our Commencement address.

"We got back a week ago from this conference, and Saturday I went out again to speak at the Men's Conference on 'The Home, the Basis of the State.' This is the first time they have had a woman speaker, and I felt quite honored. This year the men are for the first time having the students from Christian and non-Christian schools in the same conference, about a hundred and fifty in attendance."

⁂

Cheap Rice and Low Taxes

Rev. Lewis Hodous, vice-president of Foochow Union Theological School, writes:—

"Foochow is all quiet now, with the central government in full authority. Just how things will work out, it is difficult to see. China needs a strong centralized government. Such a government will mean more taxation, and that the people are very averse to paying. Quite a large part of the Chinese want two things, namely, cheap rice and low taxes. Neither of these the central government can give at the present time nor in the near future."

⁂

Milk and Water in Peitaiho

American householders think they have their troubles with the milkman. At least they don't have to contend with cows, calves, and men in groups. And evidently the "water department" of a Chinese town has complications also. Mrs. Dean R. Wickes, writing from Rocky Point, Peitaiho, allows us to share some of her daily experiences. She says:—

"Morning and evening two men, a basket of bottles, a can, a funnel, and a cloth, three cows and as many calves, bear down upon you and encamp in your front yard—or your neighbor's. And the size of the invasion increases as the patrons of the milkman increase. The brown cow, perhaps, is selected to fill your wants and your bottle, the brown calf is freed from its muzzle of crossed sticks and permitted a light lunch, while the black cow and the yellow-mottled cow and the black calf

and the yellow-mottled calf are allowed to browse on your lawn—or your neighbor's—and to nibble the leaves off the apricot seedling to which you looked for future breakfasts. When the men deem that the cow is quite persuaded that it is none other than the calf that milks her (for she does not admit the right of men to do so) the unwilling calf is towed off on its rope and muzzled while one man milks. He holds the can in one hand, ever ready to avoid a kick of protest against flies, and milks deliberately with the other. About the proper time to look for cream the calf is once more freed, this time for its dessert, and then again dragged off and its place usurped by the man who squats upon his heels near by. If you are wise you have gone out before the calf had finished its light lunch and turned the milk can upside down and the bottle you selected for your own; and if you are more than wise you have taken with you your own little kettle of boiling water and scalded them, or provided your own vessels for the work. The ceremony over, with shooing and shouting and climbing of men over fences and rushing of cows through rose bushes, they all get collected in the road again and the procession passes on.

"The water supply is more abundant, but, in its way, not less interesting than the milk supply in this part of China. Wells seem to abound, especially in Peking. Here at Peitaiho I have watched a man standing in the little inclosure about the well, turning away at the windlass, and as the rope wound up on the reel a bright and shiny Standard Oil tin emerged from the well. These square tins, with a bar of wood nailed across, form the generally accepted method of carrying water on the shoulder poles.

"In Peking, some wells have large and high well-houses, so that the water can be emptied into a tub from which a trough leads it down to the waiting barrow of the water seller or tub of the street sprinkler. Other wells have only much-worn stones at their mouths, often with three holes, barely a foot across, worn round and smooth about the openings. Above them is a frame on which the pulleys hang, and the ropes over these raise and lower the bag-like rattan buckets, long in proportion to their diameter. A watering trough often stands near by, and by its leaks or overflowings adds to the mud and dilapidation of the place. It costs the water seller many hauls of these small bags to fill his oval tubs at each side of his barrow, before he can trundle off through the lanes to sell the wherewithal for tea and cleanliness; and he needs nothing but the shrill squeak of his wheel to announce his coming and bring his patrons to their doors. Peking is also blessed with hydrants, and it is at these that the street sprinklers usually fill their tubs (unless the gutters are full from the last rain).

"The Assembly has not done anything remarkable yet, but a committee has been formed to draft a constitution and another committee to look after that committee. Various new parties and societies are reported aiming at better order and more harmony of feeling, and most seem to be weary of wrangling that leads nowhere."

*

The Rebellion and the Missions

Concluding a brief but graphic sketch of the recent rebellion in Southern China, Rev. Obed S. Johnson, of Canton, says: "As to the effect all this will have on our work here, I think it is sure to make our country touring more precarious. There are thousands of lawless characters here who are delighted to reap the rich fruits of piracy in the inland country districts, just so soon as they can feel a reasonable degree of safety. Now they can feel comparatively so, and probably will, for some time to come. Therefore no village, or even city, can feel secure from their depredations. This, of course, has its enervating effect on the Christian brethren who live in these country

districts. The missionary, too, while not in any serious danger of intended personal injury, must take considerable chances of being deprived of all his personal effects, in case the pirates should attack the boat on which he travels."

⚜

Chinese Advice to be Asked

A letter from Rev. Lewis Hodous describes the recent annual meeting of the Foochow Mission and reports the decision of the mission to allow the Chinese to share in the grave responsibility of distributing the financial appropriations. The letter says:—

"We had a most successful annual meeting of the whole mission, including Shaowu, the first of its kind for several years. As a mission we are thoroughly united, and are facing the future with far-reaching constructive policies. In 1914 we shall invite the Chinese to advise us as to the distribution of the appropriations; we shall have only one course in Foochow College, namely, the English course. We are planning to unite with the Methodist Mission and the Church Mission in a Union Women's College, which shall include a normal and kindergarten training school. The plans for the men's university are progressing. We need the earnest prayers of our home constituency."

⚜

JAPAN

He First Saw His Crowd

The *Japan Evangelist* for September comments on an address reported to have been delivered by Rev. Dharmapala, who has visited and spoken in America, to a Buddhist congregation in Tokyo, in the early summer:—

"Mr. Dharmapala declared that after wide experience in many countries and after meeting many missionaries and studying the great religions, he had been strengthened in his Buddhist convictions. He declared that it was a mistake to regard Buddhism as a passive and nihilistic religion. Buddhism had energized him and was a teaching which pointed to an active life. He thought Buddhism in Japan was now in a most critical and perilous condition.

"Mr. Dharmapala proceeded then to arraign Christian countries. They professed faith in brotherhood and philanthropy. But these countries were filled with deeds of violence. Not only so, Christianity had no power whatever over the souls of people in Europe and America (the report does not say whether this statement was made without blushing or not).

"The selling of opium to the Chinese was then mentioned. In passing through Europe, he was made unhappy by the offensive liquor signs. Europeans were always cogitating schemes for trampling Asiatics under foot. They had tried to force opium on Japan, and failed. They had tried arms, and failed. Now they were trying to bring Japan under subjection to Christianity. The missionaries wrote only falsehoods. 'What they teach is altogether bad.' 'They do not teach even one good thing. We can overcome them easily by our power, because they teach falsehoods and we stress righteousness.'

"The Bible also was to be condemned for its teachings, as they knew there were such words as anger, wrath, malice, and the like, in its pages. Christ came in for indictment. He had told a superintendent of an insane asylum that 'if Christ came to London he should be put in that asylum, for all his deeds were like those of an insane person.'

"Mr. Dharmapala was addressing Buddhists in Tokyo on this occasion. When speaking in Chicago to Christians he said, 'We want the lowly and meek and gentle teachings of Christ, not because we do not have them now, but we want more of them.' He practices the Buddhist proverb, 'See your crowd first before you interpret the law' (*Ba wo mite ho wo toku*)."

Music at the Doshisha

Within the last few years the Doshisha Girls' School in Kyoto has been devoting some attention to the teaching of music and has now a Music Department. Miss Mary F. Denton, a worker of the Woman's Board of the Pacific, and at the head of the school's English Department, pays a high compliment to the teaching of Miss Louise DeForest, daughter of the late Dr. J. H. DeForest, of Sendai, and says:—

"She has done much to build up our Music Department. We have nearly one hundred girls studying piano or organ, and could have fifty more if we had the pianos and organs—to say nothing of teachers. The importance of this Music Department is vital. We can win many to Christ through music, and we can give our girls something that will help to purify and uplift the homes of Japan more than any ten other things.

"The girls always give a present to the school on graduating. The class that will be graduated in March, 1914, have fifty yen already collected for their present. They earned it by making and selling ice cream, doughnuts, etc. When the dear Gulicks went home so suddenly they had the Bell piano to sell, and our girls borrowed the 200 yen needed and bought it. Such ice cream making as we had the last month of school! and they cleared over thirty yen, so now they have 170 yen to earn before April, 1914. The piano is in splendid condition and we were in such great need of it. We have—with it—three decent pianos, and one very poor one, and such poor organs!

"The girls have to begin practice at six in the morning, and go on till half past nine every night. Of course there are several hours in the middle of the day when the girls are in class and cannot use the pianos, but even those hours are few, for some teachers who take music lessons fill in the time."

AFRICA

Testing and Strengthening at Ochileso

In reading a mission story it is well to apply a trained imagination and to employ a well-considered deductive process. For the missionary, who is so much a part of what he writes and has so much to do besides writing about his deeds, usually has the art of condensation down to the last stage.

The following report of the work of the Ochileso station, in West Central

FALLS AT OCHILESO

Note the hot spring formation. It is along this stream that the water wheels for the grinding mill are placed, as described by Mr. Neipp.

Africa, was written by Rev. H. A. Neipp, the missionary supported on this field by Mt. Vernon Church, Boston, and it is not difficult to read between the lines the discouragements, the struggles, the signs of hope, and the courage to go forward which the past year has brought:—

"As the years go by, the mission meets difficulties which test to the utmost but ultimately strengthen our work. There has been a process of sifting. Some have gone back to a life of sin, but a number of faithful Christians have gone out to start schools or Christian villages. Others who had been expelled for misconduct are trying to lead a better life among heathen neighbors, having morning and even-

ing prayers and even trying in a way to teach others.

"The most encouraging part of our work is among the out-schools, which Mr. Woodside superintends; a far-reaching influence is exercised all around our station by this native agency. The native teachers when assuming their responsibilities develop leadership and strength of character. Their visits to the station are always an encouragement and uplift.

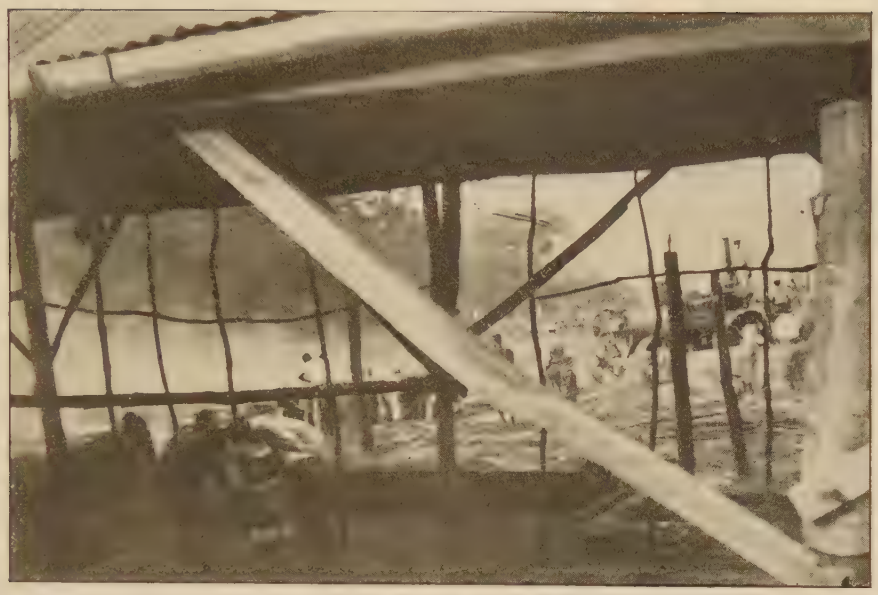
"A number of villages are clamoring for helpers, are ready to build the teacher's house, to plant his field and to assist him. One of the latest schools opened is toward Dondi, in the Pungo Andongo district. The teachers coming here to visit were accompanied by three young men from three different villages, sent by their chiefs to bring back teachers. A number of Christians who had been sent out on tours of evangelization returned with good reports. This branch of the work was greatly helped by gifts from a friend.

"Some men who have been working for the traders have come back after a long absence none the better spiritually for coming in contact with the white man. As a rule, they did not earn more than what we give them on this station; some have not yet been paid. Still, the craving for higher wages, the desire of a change, and curiosity to see the world tempt them away. Some church members have been tempted to drink the strong beer and taste the wine of the traders; for this the Lord's Supper has been postponed until recently, when they all pledged themselves anew. We have every reason to believe that this stand against worldliness will bring about the fruits of a consecrated church.

"The medical work was in charge of Mrs. Woodside. A poor epileptic woman, badly burned, crawled on her knees here for help. Shortly after her arrival she was burned again, in a fit; now her wounds are healing. The natives are very much afraid of this disease, believing it to be contagious. The coming of Dr. Stokey brought a number of whites glad to avail themselves of his skill. The dental department has rendered valuable service to a number of missionaries. The Portu-

OCHILESO NATIVE TEACHERS

There is a great demand for teachers for village schools, and the native young men are earnestly studying to fit themselves to do better and better work for the smaller places



THE MT. SILINDA FIRE

Putting out the last of the fire near the mill. Burning timber is left in background

guese have also paid their visits to the dentist, and some went away smiling, with new sets of teeth.

"The industrial department has had a manifold work. Our latest effort was building a water wheel and grinding mill of stones from the near-by mountains. We hope that this mill will be of great service to the boys' and girls' boarding schools."

⚜

Teaching the Teachers at Bailundo

Vacation schools and teachers' institutes are doubly needful in a land where the most ignorant have to look to the *less* ignorant for guidance and help. Miss Emma C. Redick, who has been for a number of years at Ochileso, West Central Africa, but who has recently joined the station at Bailundo, writes of the beginning, on August 19, of a three weeks' school for the teachers of the outstations of Bailundo and for the helpers in the station. Miss Redick herself, Miss Elizabeth B. Campbell, and Dr. W. M. Stover of the station carry on the bulk of the teaching, and at the end of the three weeks an examination, prepared by the Board of Education, was to be held. The classes opened with twenty in attendance, and a few more were expected next day. Miss Redick says that some of the members are sadly deficient, but are very willing to work to continue their own education.

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Fire at Mt. Silinda

A long drought had prepared the way for the disaster which Mr. Arthur J. Orner describes in the following letter. The accompanying photograph was taken by Mr. Sidney F. Dart, also of Mt. Silinda:—

"A serious fire occurred here this week, when one of our timber sheds containing over 30,000 board feet of timber was burned to the ground, and we had great difficulty in saving the shop and some other buildings. The actual loss to the mission amounts to about $1,500, but the value of the timber was at least $3,500. I was running the sawmill at the time. We had had no rain excepting two or three little sprinkles for more than thirteen weeks,

and everything was exceptionally dry, and to make matters worse there was a strong, hot wind blowing. A spark from the engine caught in the roof of a little thatched saw pit next the sawmill shed, and the fire blew over from this building to the large timber shed more than forty yards away.

"Our boys fought bravely as long as possible, but it was less than three minutes from the time the first spark reached the timber shed before the whole roof was ablaze and everything so hot that we could not get within many feet of the building. This is the first time we have had a fire of just this character, but we knew it must occur sometime if it remained necessary to store our timber under grass roofs. It seems almost a crime to put timber worth twelve cents a board foot under a shelter of this kind, where the fire danger is tremendous at all times, and especially so during our long dry seasons.

"The actual loss incurred in the fire represents enough money to put up three good permanent, iron-roofed sheds that would store all the timber we need to keep in stock at the present time and cut the fire danger down to practically nothing, and that, too, could be easily covered by insurance. These buildings *could* have been insured, I think, but at such a prohibitive rate that it is out of the question. It is discouraging to see the work of so many weeks go up in smoke when a little money for building permanent sheds would have prevented it. If people could see the handicap that this one fire has put on the industrial department, I think they would provide something safer for us."

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TURKEY

"And to Die Is Gain"

Just about a week before Dr. George D. Marsh's death at Philippopolis, his wife, who knew that the end could not be long delayed, wrote:—

"As he lies panting for breath, all the city bells are ringing out a welcome home to our soldiers, flags are flying, and bands playing. I cannot but believe that for him, too, there is waiting a glad welcome from the Master, and from the many whom he has led into paths of righteousness. And though, even as our soldiers have not accomplished all they wanted to for Bulgaria, he may not have done all he planned and longed to do, the Master well knows his intentions and endeavors. He will be sorely missed by these churches, for whom he has so long worked and prayed and sacrificed. But for himself, I sometimes think it is a merciful providence that takes him away just now, after his nearly forty years of service."

Rev. Robert Thomson, of Samokov, writing in *The Orient*, compares Dr. Marsh to the figure of Help in "Pilgrim's Progress," and says that not only was his physical frame suited and used for material helpfulness, but that what was true physically was still more true of him in other lines. He helped all the evangelical communities in this wide field by constantly and regularly visiting them, mostly in his familiar carriage, well stocked with Bibles, books, and medicines. In cases of persecution he helped with a kindly and wise firmness that turned the persecutors into friends. When the time came for a church to be reared in town or village, he helped in selecting and purchasing a site (always the best possible), he helped in raising the funds, he helped in putting up the structure economically and soundly, and he helped in keeping it in repair. And, as was said at the funeral, in what town or village in Southern Bulgaria has he not raised himself an imperishable monument of this kind? Dr. Marsh also helped our mission paper, the *Zornitza*, with an affectionate loyalty that amounted to a passion, bearing its financial burden, laboring for its circulation, warmly supporting its editor, thinking and

counseling about it constantly. And then, when times of distress, sickness, sorrow came, Dr. Marsh had always that same marvelous tact that enabled him to be, unobtrusively, first on the scene, saying and doing the right thing, and leaving behind him the balm of comfort. In how many cases and ways he helped with substantial aid, only "the day will declare," for he never let his left hand know what his right was doing.

⚜

Heliographing in Turkey

At Harpoot, Turkey, Rev. H. H. Riggs is making ingenious use of a simplified form of the heliograph. This, of course, is a device utilizing a beam of sunlight reflected on a mirror to signal to persons at a distance. A prearranged code or alphabet is necessary, and one station must be visible from the other. Mr. Riggs describes his heliograph at some length in *The Orient* for August 27, and in a letter recently received he tells of its practical use still further:—

"My mother and my sister Mary arrived from Marsovan on Thursday. I went to the river to meet them, and my brother came over from the lake and rode in to Khankeoy from that direction just as we arrived from the other. An innovation in the arrival of travelers was introduced by the use of the heliograph. I was able to inform the folks here of our progress and probable time of arrival six hours before we arrived. We used the heliograph while at Houilou in the spring, and this summer we have used it constantly between here and the lake, where it has been a great boon. I plan to use it a good deal in touring hereafter."

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The World's Ears

Rev. R. H. Markham, in a letter from Samokov, Bulgaria, to a friend in this country who is deeply interested in the Bulgarian situation, comments on the exceeding difficulty of finding out exactly where the truth lies in the charges and counter-charges of greed, atrocity, etc., and says: "The more I think the situation over, the more difficult it seems. . . .

"The things against Bulgaria are these: (1) She refused to arbitrate the question at issue. (2) She began the war. . . .

"After all is said and done and one has paid—most carefully and scrupulously paid—his debt to truth, what a vast amount can be said for the Bulgarian! I never have even heard of such a disappointed, heart-broken people, and I feel most terribly stirred up when I talk to the Bulgarian soldier or a refugee. . . . I begin to wonder whether the crazy old world has lost its mind or its morals, when I see the way in which she expresses her approval of Roumania. It's hard to believe that all men are knaves, and yet a good, well-instructed man can hardly approve of the dastardly work of Roumania. If a man wants to kick his neighbor in the back when he's got his hands full of three cross dogs let him kick, but why should the scoundrel try to pass that stunt off as something brave and virtuous! Turkey, of course, is not to blame for coming back nor for staying, but Roumania has played the part only of a craven, and such she surely is. And she, and she alone, is the power which humbled Bulgaria.

"I wish the old world had just two ears. I would cut one of them off to punish her for her detestable gullibility, and into the other I would pour tales of the distress of Macedonia until she arose from her indifferent lethargy and made at least one effort to settle justly the Macedonian question."

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Bulgaria's Purpose in the War

The missionaries in Bulgaria have strong convictions as to the sincerity and real generosity of the motives which actuated that country during the last war. Rev. L. F. Ostrander, of

Samokov, who has been obliged to go to Glasgow for surgical treatment, writing of the Bulgarian situation as he saw it, says:—

"The reason for Bulgaria's insistence on the fulfillment of her treaty with Servia was not mere land hunger. She had gone into the war with Turkey for the sake of liberating her co-nationalists in Macedonia. Those parts of Macedonia which Servia wished to take from her were overwhelmingly Bulgarian in population and sympathy, containing places that were almost sacred in Bulgarian history and national life.

"Bulgaria knew very well that under Servia or Greece there could be no real freedom or equal rights for these Macedonian Bulgarians unless they renounced their nationality, a thing which they were and are unwilling to do. So in standing out for the possession of these districts Bulgaria was not merely greedy for territory, but was struggling for the realization of a long-cherished national ideal and of the great object of the war with Turkey.

"Most of the reports of Bulgarian atrocities have been untrustworthy and one-sided. Bulgaria was isolated and gagged, while Greece and Servia had the ear and sympathy of the press of Europe, and, apparently, America. I do not say that Bulgarians have been blameless, but I do know that their deeds have been misrepresented and grossly exaggerated. It is positively proved that Greece and Servia have been guilty of the same acts that have brought such disfavor on Bulgaria."

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The Koran and the English

An American, writing from Tarsus, describes the discouragement of both Moslems and Christians over the long-continued war, and says: "It is common to hear even Moslems say, 'Let the English come in and rule here. Then, at least, we can cultivate our fields and feel that justice will be done in our courts.'

"When riding down from Namroun the other day, a Turkish villager overtook us and fell into conversation. He was a queer-looking man, with a choppy beard and bulgy eyes. He sat on a mule which was so lame in one foot that it practically walked on three legs. The man had been sitting under the village tree, and evidently was giving us an echo of the patriarchal wisdom gathered from the assembly of pious sages who are usually to be found in such places. He said that the English were going to possess all this land, for the Koran had prophesied that they should. Just what passage in the Koran mentioned the Britishers he did not say, but it was interesting to note that evidently there are religious men who are turning the thoughts of the Turkish peasants that way.

"My reply to the peasant was that if the English did take this country it would not be a bad thing for them (the peasants). There would be no military service and very little taxes. 'What!' said the villager, 'no military service! Fine, fine!' Thereupon he fell to thinking, and his three-legged mule dropped so far behind that no further conversation was possible. Military service and unjust taxation are the two things that harass most the Turkish peasantry."

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Along the Black Sea Coast

Rev. Ernest Pye, of Marsovan, says he took "a vacation" with Dr. Crawford, of Trebizond, visiting the churches along the northern coast of the Black Sea. From his lively descriptions of experiences by sea and land, and his accounts of the many meetings held, we judge there was not much of rest in that vacation. If this is the way the missionaries play, how is it when they work? A few extracts:—

"I was glad to see Trebizond. The city is important politically. It was founded three years before Rome. The old city wall still stands, and it was a beautiful sight to look out over the bay from the bluffs and realize that here

Xenophon, 2,300 years ago, ended the long, dreary (for some schoolboys) parasang marches of the famous 10,000 and took boats for home. Ordou has the largest Protestant Greek church in the empire, besides a fairly strong Armenian community. They were planning for us and had announced a union meeting for 3.30. There were perhaps 400 persons crowded into the little church building, and it was good to see the spirit and interest of these men and women who have come up out of the old church at fearful cost and persecution. They are the Pilgrim Fathers of Greek Protestant Christianity in this part of Turkey. Later, as the pastor and I were walking down the street, we came to a place where he stopped and said in his quiet manner: 'I have been here twenty-five years. Up to five years ago we could never pass this street without being stoned and cursed. For a long time we dared not venture here at all.' He is a little man, but a fighter to the heart. Times of easy-going prosperity he fears. During my day and a half with him he repeated it over three different times in conversation: 'I fear the easy times. I would rather have persecution. It means a stronger Christianity, it means a stronger life in Jesus Christ.' They are just starting to erect a Young Men's Christian Association building. The money has quite largely come from their sixty young men church members now in America, who have gone there to escape military service and to seek a chance at life in what is to them the new world.

"At Fatsa we were able to do something for the mouhajirs, the immigrants from European Turkey who have been driven out from their own land and homes and are trying to find a place in this part of the country. The government has brought them here, but they seem to want to go back as soon as the war is over, even though it will be to go under Christian and not Moslem rule. Our pastor here is a studious man, working hard both in his study and among the people, and his work is bringing results.

"I preached my first sermon in Turkish at Elieh. It did not seem to me that anybody was getting much out of it, and it was the biggest surprise I have had in a long time to have the good old Doctor say, after we got home, that he thought I was pretty hard on Peter and John, which indicated that he had been able really to understand a few words.

"We had a guide for the trip to Kaya, and got there safely just after sunset—one of the grandest climbs I have ever made. For scenery it was much ahead of the trip through the Rockies. We took the people by surprise. They are a sturdy, earnest sort

THE CITY OF TALAS

The building on the hill, standing out against the sky, is the boys' school

of mountaineers, kind to friends, but desperate with enemies, I should imagine. They have suffered much persecution, but are faithful and true. I don't think I can ever forget the sight on Sunday morning as we walked across the ravine to the clearing on which the church stands. As we climbed the narrow pathway through the undergrowth and came out suddenly into the clear by the church, the people were sitting, nearly 200 of them, under the trees, on the ground or on logs. For a moment they looked at us, then rose in a body, and certain of their older men came forward to greet us. It was the communion Sabbath, and a touching service. At its close, as we were hurrying away to get our horses down the mountains for an evening service in Charshamba, an old man stepped out from among the bushes, held out his hand, then touched first my chest then his own, and with tears in his eyes turned away to watch us go down the mountain path. As I walked down behind the pastor, it came to me that there are times when language is not needed and lack of language cannot separate.

"Dr. Crawford's hymn on this mountain climb was those lines from that old Nestorian hymn:—

"For the strength of the hills we bless thee,
Our God, our fathers' God.
Thou hast made thy people mighty
By the breath of the mountain sod.
Thou hast built our house of refuge
Where the spoilers' feet ne'er trod.
For the strength of the hills we bless thee,
Our God, our fathers' God."

⚜

Good Outlook for Evangelism in Bulgaria

That barriers seem to be breaking down before Christian missionaries in the war regions of the nearer East is indicated in many letters from that field. Rev. Robert Thomson, of Samokov, writes:—

"In a place in Macedonia, now under Servia, where we have a church, we learn that the Servians compelled the worshipers in the Bulgarian Orthodox church to accept Servian priests to minister to them. But as regards our Protestants, they found themselves in a fix. They have no Protestants in Servia, and so had no Protestant pastors whom they could compel our people to accept. Thus far, therefore, they have left them alone. The consequence is that our preacher goes on using the Bulgarian language, and the place is packed, as the Orthodox people prefer to attend a Protestant Bulgarian service rather than an Orthodox Servian one!

"As for Bulgaria, however, I have no hesitation in saying that the outlook for the evangelical work seems exceedingly promising. Several things justify such a statement. One is the extraordinary avidity with which the Scriptures and our literature were received by the people during the last twelve months. Thousands have become acquainted with the truth who never knew it before.

"A second reason is the prominent part that Protestants, native and foreign, have taken in nursing the sick and wounded, raising and administering relief funds, praying for the country, going on deputations in the country's interest, and writing letters and articles to defend her name and cause. The contrast between them and the orthodox population could hardly be greater.

"And still another cause is hatred against Greece, from whom Bulgaria received her 'religion.'

"There can be no doubt that a large portion of the people are disgusted with orthodoxy, and even in the daily papers the question of union with the Anglican Church has been mooted. Of course, this may be an extreme which will be receded from as feelings cool down; but, even in that case, the evangelical cause will stand in a much better position than it has ever yet occupied."

AUSTRIA

From Our Bohemian Helper in Brunn, Moravia

After ten years of difficult work, our little church numbers fifty-three members. Ten years ago, when we came to this city, we had no members. Brünn and the surrounding country is peopled, for the most part, by persons of low moral type. Our members gathered mostly from this class rejoice our hearts by changed lives. On the borders of the city are large, brick-making factories. The workmen and the women in these brick-kilns are at home in the worst forms of sin.

A poor, fallen woman found her way to our meetings where God's word worked powerfully upon her. She soon brought her husband, who was a confirmed drunkard. In a few weeks this woman was a devoted Christian, but the husband, for a long time, could not break away from his cups. He even promised not to drink excepting on pay day, Saturday, when it was impossible to keep sober. This couple lived in the brick factories, and often invited me and my wife to visit them and to hold Bible services for invited neighbors.

In trying to work for others the man's heart was brought more and more in contact with the source of power, and he himself entered heartily God's service, and parted with all alcohol. His son of eighteen followed his example. And others gave themselves to the Lord, among whom was a young girl plucked as a brand from the burning. In these brick works every girl of sixteen or seventeen is a mother. The mother of the rescued girl was much disturbed to see the pure life of her child. Strange to say she was not troubled by the life of another daughter, who had several illegitimate children.

God has now given my son and daughter a most cheering work among students of both sexes. Both children are well prepared for such work. The son is ready to enter the university; the daughter has had experience in such work for her associates at a Swiss university. In Brünn they have had a nice Bible circle of twelve promising students, all Roman Catholics, but true seekers of God's truth. One has found true peace and with regard to the others we are hopeful.

Three years ago we became much interested in a talented young man preparing for college. His parents were so poor that they insisted on his becoming a monk. For some time he has studied with the Dominicans, but his unhappiness so increased that he gained permission to leave them. If he can only resume his former high school studies he may in two years enter the university, and would gladly become a preacher of the living gospel of Christ.

We are all greatly interested in the year 1915. It will mark the five hundredth anniversary of John Huss' dying at the stake in Constanz. Through him great blessings came to Bohemia. Many are praying that 1915 may be crowned in Bohemia and Moravia with a deep spiritual awakening. We hope that friends in America will join their prayers with ours, and will aid us in circulating the Scriptures that were so honored by the life and death of our great martyr, John Huss.

(Signed) JOSEF KOSTOMLATSKY.

Translated by Rev. A. W. Clark, D.D., Prague.

MICRONESIA

A Grenfell on the Gilbert Islands

The well-known Dr. Grenfell, of Labrador, is not the only one of that name who is making his life count for Christ in far-away parts of the earth. The American Board has a worker of this same name and spirit in the Ponape Islands, where he has been assisting Rev. Irving M. Channon. He writes encouragingly of conditions on Ocean Island, but paints a sad picture

of the effect of neglect among the outlying islands during the years when the mission was without any one to supervise the work. Better days are ahead:—

"As regards the situation here at Ocean Island, I can give a very hopeful report of the native church. This will be the most successful of many years past, numerically and also financially. There is a good spirit among the people, a regular maintaining of discipline, and many who have grown cold and some who have really fallen are finding their way back to Christ, and conversions are quite a regular thing. This applies both to the local church and to the laborers from the other islands. Our sales of books for the first quarter of this year were as one-half of the total sales for 1912. The Sacred Heart Mission also works among the laborers, and I fancy we keep them on the move. For some months past they have not even rung their bell for noon prayers, and we do not now hear the bell at schooltime. Their mission has been established on Ocean Island for two and one-half years now, and they have a few families who are but nominally Catholic. Their main following is from among the laborers of the Phosphate Company.

Neighboring Islands

"On Nonouti and Tabiteuea we have landed within the last twelve months eleven couples from the London Missionary Society's training institution, and they are really fine workers and well trained, and have good outfits of household articles and school materials. As for the teachers who remain with us from the earlier days of the mission, there is much to be said. They must have lots of grit in them to have stood the heavy strain of being so long deprived of regular visitations by the white missionaries, and to remain firm and true in the face of tremendous odds. The inevitable resulted, and they lost organization and regularity, and lost also the note of victory in their work. Some of their comrades fell victims to lust and sin, which threw additional burdens on the faithful few, and no help was forthcoming. The teachers in the mission day schools went very stale and taught in the easiest parts of the books until the more advanced work got so far forgotten that they simply left it out altogether. No examinations were held, and there was no stimulus or incentive to effort. No supplies of school materials came, and the scholars had to fall back on slates instead of copybooks, etc.; often I have seen them writing on a fragment of slate, using another fragment as a pencil. Maps and blackboards wore out, and there were none to replace them. Lamps were broken, and the people fell back on the feeble light of a hurricane lamp; and one of these in a large church looks ridiculous, and quite prevents good singing, or reading, or preaching. Buildings wanted repairs, and there was not the spirit to hustle the work on. In one island of 1,300 people I found fifteen in church membership, some of them decrepit old women, and the local contribution for the support of the teachers for eighteen months—£30—was £15 3s. The balance had to be made up from the appropriation from America and the contributions from other islands. Without exception, the whole remaining twenty teachers of the American Board in the six islands I have named need a freshening up in school for periods of one to three years each. There were on Maiana and Tabiteuea some of our stations quite deserted, all the buildings fallen down in a heap of rotting rubbish; in others bells had fallen and been cracked, fences rotted away, wells filled up with rubbish, canoes and boats gone to ruin, and it really tried one's soul to see the utter desolateness.

"The missionaries and teachers have had tremendous battles with the conditions, and the Church of Rome has close on sixty French, Belgian, and Swiss workers in the islands, including a bishop, a mother superior; a convent, cathedral, industrial schools, and boats

and good stations on every island. Further, they have up-to-date schoolbooks and a good school system, which the priests are on the ground to maintain. Our arithmetic and geography books both want rewriting, and who is to do it?

*

PHILIPPINES

Northern Mindanao Astir

Mr. Black, writing from Davao, reenforces what was said in the July issue of the *Missionary Herald* concerning the ripeness of northern Mindanao for missionary cultivation. He reports that since January of this year Rev. Ricardo Alonzo, of the Presbyterian Cebu Mission, has been engaged as an evangelist on the north coast, starting in at Dabitan just across the channel from Dumaguete (the station of the Presbyterian Board and the location of the important Silliman Institute, which is sending out trained native workers over a wide region). He found so rich a field there that he has been kept in its vicinity. The evangelist was to continue work till July and then to return to his field in Cebu. He has shown what an opening there is on the north coast.

THE CHRONICLE

From left to right: Rev. George A. Hall, Mrs. and Miss Hall and Dr. W. E. Strong, Editor of the *Missionary Herald*, from picture taken on shipboard on their way to attend the centenary of the Marathi Mission. Dr. Hall is a grandson of Gordon Hall, the pioneer missionary who died of cholera in Dondi Dapur, a village some hundred miles east of Bombay, and whose grave is one of the shrines of Christian missions in India.

DEPARTURES

September 20. From Boston, Rev. and Mrs. Edward Fairbank, returning to the Marathi Mission after a leave of absence.

September 20. From San Francisco, Miss Alice S. Browne, returning to the North China Mission, and Mrs. Lucius C. Porter, returning to the same mission after a leave of absence.

September 23. From New York, Mr. and Mrs. Ralph C. Hill. (See page 498.)

September 23. From Boston, Dr. and Mrs. William Cammack, returning to the West Central Africa Mission.

October 19. From Boston, Rev. and Mrs. Francis H. Leslie, Miss Bessie M. Hardy, Miss Ruth Razee, Miss Edith M. Lamb, and Miss Harriett J. Fischer, the latter for service at Adana, Central Turkey, under the support of the Woman's Board of Missions of the Interior. (See pages 498–499.)

ARRIVALS IN THIS COUNTRY

September 16. At Boston, Miss Mary L. Matthews, of Monastir, Servia.

September 17. At Boston, Rev. and Mrs. C. Telford Erickson, of Elbasan, Albania; also Rev. Lyle D. Woodruff, of Philippopolis, Bulgaria.

ARRIVALS ON THE FIELD

August 15. At Durban, Natal, Mrs. Fred R. Bunker.

August 23. At Van, Turkey, Rev. and Mrs. Ernest A. Yarrow.

September 1. At Peking, China, Dr. and Mrs. C. W. Young.

September 2. At Madura, India, Dr. and Mrs. John P. Jones, after a leave of absence from the mission.

September 5. At Kyoto, Japan, Rev. and Mrs. E. S. Cobb.

September 6. At Marsovan, Western Turkey, Rev. and Mrs. Theodore A. Elmer.

September 12. At Salonica, Greece, Dr. and Mrs. J. H. House.

September 22. At Bardezag, Western Turkey, Mr. Frank B. Hart.

MARRIAGE

October 10. At Kyoto, Japan, in the home of Rev. Edward S. Cobb, Rev. Murray S. Frame and Miss Alice S. Browne, of the North China Mission.

RESIGNATIONS

Rev. Watson Wordsworth and wife, recently appointed to Mexico.

DEATH

October 1. At Tacoma, Wash., Rev. Ireneus J. Atwood, M.D., formerly of the Shansi Mission. (See fuller notice next month.)

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The ten representatives of the American Board who sailed for the East from San Francisco, August 26, on the steamship *Siberia*, made many friends and added much to the general pleasure of the voyage. To promote sociability and lend interest to the long transpacific journey, a three days' program of sports was arranged, and it is interesting to find among the winners of ring toss, potato, shoe, thread needle, whistling, children's, driving, obstacle and other races, the names of some of the young people whom we last heard of in connection with their earnest consecration of themselves to the work of Christian missions. They have shown that they know how to be human as well as to be missionary, and certainly have made friends for themselves and their work in their life on shipboard. Prof. J. W. Platner, of Andover Seminary, Cambridge, presented the prizes.

∴

Dr. John K. Browne, of Harpoot, Eastern Turkey, has, with Mrs. Browne, been spending some time in America. During September he carried through a "rather strenuous but altogether delightful" speaking campaign in Vermont, the arrangements for which were made by Dr. Isaac C. Smart, of College Street Church, Burlington. "I have never met better audiences or more remarkable attention," says Dr. Browne. The Vermonters are much to be congratulated in having a chance to hear a man of so much knowledge and experience of a region which is very much in the public eye just now.

∴

Many friends will remember the destruction by fire a little over a year ago of the main building of the Walker Missionary Home in Auburndale This home is a great comfort to parents whose children are sent from the foreign field for education and are welcomed and cared for here and also to missionaries in this country on furlough, who may make it their headquarters. A new building has been constructed to replace the burned structure and was opened for an informal housewarming on October 16. We shall print a picture of the new Home before long.

∴

Dr. John Howland, with Mrs. Howland and Master William Howland, of Guadalajara, Mexico, are in America on furlough and both Dr. and Mrs. Howland are helping to enlighten many audiences on the present situation in Mexico. Dr. Howland has been speaking in various Massachusetts and Connecticut cities and towns, at Franklin Association which met in Orange, Mass., at Hampshire East Association in South Hadley, and at Worcester North Conference. He has also been heard at the Boston Ministers' Meeting, at the Twentieth Century Club, Boston, and is on the program for the Board's annual meeting in Kansas City.

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We are requested by the secretary of the Kennedy School of Missions, Hartford, Conn., to call attention to the fact that November 9 has been appointed by the Lucknow Conference Committee as a day of prayer for work among Moslems. The committee hopes the day will be kept in remembrance by the constituency of the American Board.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary,	225 00	
Gardiner, Cong. ch.	15 00	
Harrison, Cong. ch.	5 00	
Limington, Cong. ch.	5 00	
Millbridge, Cong. ch.	1 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume,	243 00	494 00

New Hampshire

Alton, Cong. ch.	7 00	
Barnstead, North Cong. ch.	6 60	
Barrington, Cong. ch.	30 00	
Center Harbor, Cong. ch.	15 00	
Derry, Central Cong. ch.	8 81	
Gilmanton Iron Works, Cong. ch.	4 10	
Goshen Corners, Cong. ch.	4 00	
Hancock, Cong. ch.	10 00	
Salisbury, Cong. ch.	2 00	
Somersworth, Cong. ch.	20 00	107 51

Vermont

Bennington, 2d Cong. ch. 58 80
Burlington, 1st Cong. ch., 200; College-st. Cong. ch., Mrs. J. J. Benedict, 5, 205 00
Clarendon, Cong. ch., toward support Rev. E. A. Yarrow, 12 60
Colchester, Cong. ch. 5 00
Dorset, Cong. ch. 16 04
East Corinth, Cong. ch., toward support Dr. C. W. Young, 1 00
Fair Haven, 1st Cong. ch., toward support Rev. E. A. Yarrow, 15 75
Georgia, Cong. ch. 7 60
Hardwick, East Cong. ch. 47 20
Johnson, Cong. ch. 34 00
Peacham, Cong. ch. 10 00
Rutland, 1st Cong. ch., Pierpont Fund, toward support Rev. E. A. Yarrow, 65 00
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow, 35 00
Waterbury, Cong. ch., Julia B. Seabury, 10 00
West Brattleboro, Cong. ch. 34 39 — 602 28

Massachusetts

Ashby, Cong. ch. 18 75
Becket, North Cong. ch. 10 84
Billerica, Cong. ch. 5 28
Blackstone, Cong. ch., 10; Millville, Scand. Cong. ch., 2, 12 00
Boston, Pilgrim Cong. ch. (Dorchester), 180; Cong. ch. (Brighton), 63.72; Park-st. Cong. ch., 5, 248 72
Cambridge, North Cong. ch., 176; Pilgrim Cong. ch., 39.85, 215 85
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 3 21
Danvers, Mrs. Mary E. Peabody, 1 00
Dighton, Cong. ch. 10 00
Fall River, Central Cong. ch. 168 00
Fitchburg, Finnish Cong. ch. 3 10
Granby, Cong. ch. 15 54
Harvard, Cong. ch. 7 00
Haverhill, Center Cong. ch. 47 64
Haydenville, Cong. ch. 3 61
Ipswich, South Cong. ch., Friend, 25; Linebrook Cong. ch., 9, 34 00
Leominster, F. A. Whitney, 15 00
Longmeadow, 1st Cong. ch., toward support Dr. George C. Raynolds, 58 12
Ludlow, 1st Cong. ch. 7 00
Marion, 1st Cong. ch. 10 00
Merrimac, Cong. ch. 14 79
Millers Falls, Cong. ch., for Paotingfu, 11 00
Mount Washington, Cong. ch. 10 00
Natick, 1st Cong. ch. 85 00
Newbury, 1st Cong. ch. 27 72
Newburyport, Central Cong. ch., toward support Dr. Edward L. Bliss, 125 00
Newton, Eliot Cong. ch. 87 00
Norfolk, Union Cong. ch. 9 70
North Carver, Cong. ch. 10 00
North Reading, Union Cong. ch. 10 42
Norwood, 1st Cong. ch. 66 00
Peabody, West Cong. ch. 16 00
Rehoboth, Cong. ch. 11 15
Salem, Tab. Cong. ch., Walter K. Bigelow, 172 00
Somerville, Highland Cong. ch. 58 15
Warren, Cong. ch. 38 42
Warwick, Cong. ch. 8 33
Wellesley Hills, 1st Cong. ch. 5 00
West Medway, C. A. Adams, 5 00
Worcester, Friend, 20 00
———, A friend of the cause, 30 00 — 1,747 27

Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16 00
Needham, George E. Freeman, by George H. Freeman and Nelson Freeman, Ex'rs, 203 55
Plymouth, Amasa Holmes, by Margaret H. Holmes, Trustee, add'l, 3 00 — 222 55

1,969 82

Rhode Island

Central Falls, Cong. ch. 26 67
Providence, Free Evan. Cong. ch. 30 37 — 67 04

Young People's Societies

Vermont.—Johnson, Y. P. S. C. E. 6 00
Massachusetts.—Ballardvale, Union Y. P. S. C. E., 5.20; Marion, 1st Y. P. S. C. E., Jun. Dept., 2; Marshfield, 1st Y. P. S. C. E., for Adana, 5; Millers Falls, Y. P. S. C. E., for Paotingfu, 5; Orange, Central Y. P. S. C. E., for Shaowu, 6; Plainfield, Y. P. S. C. E., toward support Rev. C. T. Riggs, 35; Stoughton, Y. P. S. C. E., 7.50; Wilmington, Y. P. S. C. E., for Aruppukottai, 15, 80 70

86 70

Sunday Schools

Vermont.—East Corinth, Cong. Sab. sch., for Mindanao, 15 00
Massachusetts.—Goshen, Watson Cong. Sab. sch., 5; Haverhill, Riverside Mem. Cong. Sab. sch., 18; Lynn, 1st Cong. Sab. sch., 5; Middleboro, Central Cong. Sab. sch., 7.37; Orange, Central Cong. Sab. sch., for Shaowu, 8, 43 37

58 37

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch. 10 00
Bristol, Cong. ch. 100 00
East Hartford, 1st Cong. ch., 28.74; South Cong. ch., Rev. James H. Roberts, 5, 33 74
Farmington, Cong. ch., of which 500 from George G. Williams, 700 00
Glenbrook, Union Mem. ch. 7 27
Guilford, 1st Cong. ch. 6 85
Hanover, Miss R. E. Allen, 2 00
Harwinton, Cong. ch. 17 77
Middlebury, Cong. ch. 30 00
Middletown, 1st Cong. ch. 21 32
Milford, Plymouth Cong. ch., Mrs. Owen T. Clarke, 5 00
New Haven, Dwight-pl. Cong. ch., toward support Rev. William R. Leete, and to const., with previous donations, *George S. Hickox, Mrs. Sarah L. Bradley, Clarence Blakeslee,* and *Kate L. Lewis* H. M.'s, 200; Pilgrim Cong. ch., 54.48, 254 48
North Haven, Cong. ch. 48 15
Plainfield, 1st Cong. ch. 3 90
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 24 56
Ridgefield, 1st Cong. ch. 18 95
Simsbury, Cong. ch., W. Woods Chandler, 5 00
Stonington, 2d Cong. ch. 18 52
Thomaston, Cong. ch. 18 06
Trumbull, Cong. ch. 3 60
Washington, Cong. ch. 82 00
Westchester, Cong. ch. 2 25
West Hartford, 1st ch. of Christ, 123.24; Friend, 1, 124 24
Windsor, 1st Cong. ch. 32 44
Woodstock, Cong. ch. 21 34
———, Friend, 10 00 — 1,601 44

New York

Bay Shore, 1st Cong. ch. 8 00
Blooming Grove, Cong. ch. 42 21
Brooklyn, Puritan Cong. ch. 45 00
Clayville, Pilgrim Cong. ch. 5 34
Corning, 1st Cong. ch. 10 00
Homer, Cong. ch. 33 83
Lake View, 1st Cong. ch. 3 00
Lewis, Cong. ch. 2 00
Middletown, North-st. Cong. ch. 25 00
Mount Sinai, Cong. ch. 21 00
Newburgh, 1st Cong. ch. 21 00
New York, Camp Mem. Cong. ch., 34; Mrs. Elbert S. Porter, 10, 44 00

Remsen, Elizabeth F. Jones, 1 00
Wadhams, Cong. ch. 20 00—— 281 38

New Jersey

Bernardsville, 1st Cong. ch. 18 00
East Orange, 1st Cong. ch., toward support Dr. A. R. Hoover, 73.57; Ogden H. Bowers, for work in Turkey, 10, 83 57
Glen Ridge, Cong. ch. 350 00—— 451 57

Pennsylvania

Kane, 1st Cong. ch. 43 00
Scottdale, Mrs. Helen C. Osterhout, 25 00—— 68 00

Ohio

Burton, Cong. ch. 5 00
Chester, Cong. ch. 4 50
Cleveland, Archwood-av. Cong. ch., 50; North Cong. ch., 10; Rev. Dwight Goddard, 50, 110 00
Columbus, Plymouth Cong. ch., 23.50; Mayflower Cong. ch., 12.50, 36 00
East Cleveland, East Cong. ch. 7 25
Lenox, Cong. ch. 4 21
Lexington, Cong. ch. 25 00
Lima, 1st Cong. ch. 5 00
Lock, Cong. ch. and Sab. sch. 6 00
Madison, Cong. ch. 13 53
Newark, Plymouth Cong. ch. 55 00
New London, Cong. ch. 12 00
Newton Falls, Cong. ch., Woman's Miss. Soc. 10 00
Parkman, Cong. ch. 5 54
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Steubenville, Cong. ch. 5 00
Sylvania, Cong. ch. 25 00
Toledo, Washington-st. Cong. ch. 58 46
Wakeman, Cong. ch. 45 35—— 440 34

Georgia

Nicholls, Cong. ch. 5 00

Florida

Georgiana, F. W. Munson, in memory of William Munson, 100 00

Young People's Societies

Connecticut.—Plainfield, Y. P. S. C. E. 8 97
New York.—New York, Broadway Tabernacle Y. P. S. C. E., for Harpoot, 30 00
Ohio.—Twinsburg, Y. P. S. C. E. 3 60
42 57

Sunday Schools

New York.—Middletown, North-st. Cong. Sab. sch. 10 00
Ohio.—Huntsburg, Cong. Sab. sch., 5; Lexington, Cong. Sab. sch., 5; Twinsburg, Cong. Sab. sch., 4.05, 14 05
24 05

INTERIOR DISTRICT

Kentucky

Berea, Rev. and Mrs. James W. Raine, 25 00

Indiana

Terre Haute, Plymouth Cong. ch., for Shaowu, 15 00

Illinois

Chicago, 1st Cong. ch., 126.07; Christ Ger. Cong. ch., 5.50; Rogers Park Cong. ch., A. E. Coleman, 1, 132 57
Chillicothe, Plymouth Cong. ch. 44 42
Denver, Cong. ch. 19 00
Downer's Grove, Cong. ch. 300 00
East Moline, Plymouth Cong. ch. 5 14
Fall Creek, Zion Cong. ch. 27 25
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Lyonsville, Cong. ch. 20 57
Melville, Union Cong. ch. 4 50
Roseville, Cong. ch., 5; Mr. and Mrs. L. C. Axtell, 585, 590 00— 1,268 45

Michigan

Baroda, Cong. ch., W. H. M. U. 10 00
Calumet, 1st Cong. ch. 60 00
Cannonsburg, Cong. ch. 1 00
Columbus, Cong. ch. 15 50
Detroit, Mt. Hope Cong. ch. 5 00
Hopkins, 1st Cong. ch. 6 40
Lansing, Pilgrim Cong. ch. 15 00
Mackinac Island, Cong. ch. 6 00
Newaygo, Cong. ch. 1 00
Petoskey, Rev. and Mrs. L. P. Rowland, 50 00
Port Huron, 1st Cong. ch. 50 00
St. Joseph, Cong. ch. 100 00—— 319 90

Wisconsin

Beloit, Gridley Cong. ch., Kingdom Extension Soc. 10 00
Clear Lake, Swed. Cong. ch., A. F. Benson, 1 00
Janesville, Cong. ch. 156 78
La Crosse, 1st Cong. ch. 100 00
Milwaukee, Plymouth Cong. ch. 275 00
Mukwonago, Cong. ch. 11 70
Racine, Plymouth Cong. ch. 45 00
Springvale, Cong. ch. 15 45
Star Prairie, Cong. ch. 5 00
Sun Prairie, Cong. ch. 16 30
Whitewater, Cong. ch. 25 00—— 661 23
Legacies.—Beloit, Estate of Ellen B. French, 2,991 09
3,652 32

Minnesota

Lake City, Swed. Cong. ch. 2 25
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 173 92
St. Paul, People's Cong. ch. 20 00—— 196 17

Iowa

Clarion, 1st Cong. ch. 100 00
Clay, Cong. ch. 6 25
Cromwell, Cong. ch. 57 00
Des Moines, Helen S. Pelton, 1 00
Dubuque, 1st Cong. ch. 42 11
Grinnell, Classmates, toward support Rev. A. B. DeHaan, 1 00
Independence, Caroline Smith, 5 00
Manchester, Cong. ch. 56 00
Waterloo, 1st Cong. ch. 100 00
Whiting, 1st Cong. ch. 40 00—— 408 36

Missouri

St. Louis, 1st Cong. ch. 20 83

North Dakota

Odessa, Wittenberg Ger. Cong. ch., toward support Rev. C. H. Maas, 7 76

South Dakota

Fairfax, Bethlehem Cong. ch., toward support Rev. C. H. Maas, 10; Hope Ger. Cong. ch., toward support Rev. C. H. Maas, 10, 20 00
Sioux Falls, 1st Cong. ch. 2 00—— 22 00

Nebraska

Cambridge, Cong. ch. 18 90
Center, Cong. ch. 5 85
Dunning, Cong. ch. 4 29
Grand Island, Pilgrim Ger. Cong. ch. 5 00
Mizpah, Cong. ch. 5 32
Monroe, Cong. ch. 1 35
Olive Branch, Ger. Cong. ch. 20 00
Omaha, Central Park Cong. ch. 10 00
Princeton, Ger. Cong. ch. 15 00
Scotts Bluff, Ger. Cong. ch., toward support Rev. C. H. Maas, 4 00
Waverly, Rev. George W. Dungan, 5 00—— 94 71

Kansas

Burlington, 1st Cong. ch. 12 00
Haven, Cong. ch. 12 00
Kirwin, Cong. ch., Women's Miss. Soc. 1 67
Newton, 1st Cong. ch. 15 00
Topeka, Central Cong. ch. 24 00
Wellington, 1st Cong. ch. 17 50—— 82 17

Colorado

Denver, Plymouth Cong. ch., 200; 3d Cong. ch., 33, 233 00
Wellington, 1st Cong. ch. 6 00—— 239 00

Young People's Societies

Alabama.—Beloit, Y. P. S. C. E., for Mt. Silinda, 2 00
Illinois.—Chicago, 1st Y. P. S. C. E., 3.12; do., The Missionary Study and Prayer Union of the Moody Bible Inst., for Mt. Silinda, 12.50, 15 62
Michigan.—Columbus, Y. P. S. C. E., 2.50; Hancock, 1st Y. P. S. C. E., Jun. Dept., 10, 12 50
Wisconsin.—Mukwonago, Y. P. S. C. E., of which 5 from Jun. Dept. 10 00
Iowa.—Dubuque, Immanuel Y. P. S. C. E., Jun. Dept. 5 00
Nebraska.—Friend, 1st Y. P. S. C. E. 10 00
55 12

Sunday Schools

Michigan.—Crystal, Cong. Sab. sch., for Pangchwang, 5 00
Wisconsin.—Mukwonago, Cong. Sab. sch., 5.80; Superior, Union Sab. sch., 5, 10 80
North Dakota.—Bowdish, Spring Creek Sab. sch., 3.45; Fargo, 1st Cong. Sab. sch., 5.36, 8 81
24 61

PACIFIC DISTRICT

Arizona

Phœnix, Walter Hill, 100 00

Utah

Salt Lake City, 1st Cong. ch., for Diongloh, 366; Phillips Cong. ch., L. H. Page, for native worker, Madura, 21, 387 00

Idaho

Boise, Wright Cong. ch., Mrs. E. J. Boyeson, for work in Turkey, 2 00

Washington

Bellingham, 1st Cong. ch. 10 00
North Yakima, 1st Cong. ch., Rev. and Mrs. E. A. King, 5 00
Seattle, Plymouth Cong. ch., 130; Edgewater Cong. ch., 41.25; Bay View Cong. ch., 1.10, 172 35
Tolt, Cong. ch. 10 00—— 197 35

Oregon

Clackamas, Cong. ch., for Aruppukottai, 6 00
Lebanon, I. Carleton, 1 00
Oregon City, 1st Cong. ch. 10 90
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 500 00—— 517 90

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72; Mrs. J. T. Whittlesey, .60, 72 60
Kenwood, Rev. Enoch E. Chakurian 50
Los Angeles, Friend, 30 00
Oakland, Myrtle-st. Cong. ch. 18 75
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
San Diego, Friend, 10 00
San Francisco, Bethlehem Cong. ch. 2 00
Sunnyvale, Cong. ch. 8 00—— 156 85

Young People's Societies

Washington.—Spokane, Corbin Park Y. P. S. C. E., for Mindanao, 5 00
California.—San Diego, 1st Y. P. S. C. E., for Harpoot, 25 00
30 00

Sunday Schools

Washington.—Vaughn, Cong. Sab. sch. 5 00

MISCELLANEOUS

Bulgaria

Samokov, Evan. ch. 7 92

Glenbrook Missionary Society Fund

Connecticut.—Glenbrook, Union Mem. ch., for two native workers, India, 12 73

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For repairs and improvements, Gedik Pasha, 4,000 00
For repairs on Girls' School, Uduppiddi, 550 00
Toward new building for Girls' School, Sivas, 2,640 00— 7,190 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois Treasurer

For Taiku Ladies' Residence, care Miss F. K. Heebner, 1,000 00

From *Woman's Board of Missions for the Pacific Islands*
Honolulu, Hawaii

(For Pangchwang), 30 00
(For Mt. Silinda), 30 00—— 60 00
8,250 00

Additional Donations for Special Objects

Maine.—Fairfield Center, Miss A. C. Fairbanks, for hospital, care Dr. H. N. Kinnear, 2; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 132, 134 00
Vermont.—Benson, Mrs. L. S. Austin, for hospital, care Dr. H. N. Kinnear, 1; Johnson, King's Daughters, for pupil in school, care Miss Edith Gates, 5; Montpelier, Bethany Cong. ch., William McNeil, for pupil, care Miss E. M. Atkins, 3; St. Johnsbury, Rev. C. H. Morse, for student, care Rev. L. F. Ostrander, 5, 14 00
Massachusetts.—Boston, Mt. Vernon Chinese Sunday sch., for work, care Rev. C. A. Nelson, 50; do., Hagop Bogigian, for Nicomedia church building, 10; do., Frank E. Bridgman and family, for pupil, care Miss Mary E. Kinney, 10; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Lawrence, South Cong. Sab. sch., Chinese Dept., for work, care Rev. C. A. Nelson, 30; Newton, Rev. C. H. Patton, toward expenses of Mrs. Ralph C. Hill, 25; do., H. A. Wilder, for do., 100; Salem, Betty Eicke, for pupil, care Miss Susan W. Orvis, 32; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 10; Worcester, Hope Cong. Sab. sch., for native teacher, care Rev. and Mrs. E. C. Partridge, 30; ———, Friend, of which 500 for native evangelist in West Central Africa and 400 for native evangelist in East Central Africa, 900, 1,201 00
Rhode Island.—Providence, A. W. Fairchild, for use of Dr. H. N. Kinnear, 5 00
Connecticut.—Cornwall, 1st Cong. ch., Young People's Miss. Soc., for pupil, care

Miss Louise H. DeForest, 25; Goshen, Friend, for work, care Rev. E. H. Smith, 25; Meriden, 1st Cong. ch., E. B., for native teacher, care Rev. L. S. Gates, 40; Middletown, 1st Cong. Sab. sch., of which 25 for high school, care Rev. R. S. Stapleton, and 25 for pupils, care Dr. G. C. Raynolds, 50; New Britain, M. Hattie Rogers and Sarah P. Rogers, for new building, care Mrs. D. Miner Rogers, 25; New Canaan, Cong. Sab. sch., for use of Miss Caroline Silliman, 70; New London, Mrs. J. N. Harris, for wall for school premises, care Miss M. L. Graffam, 2,000; do., do., for scholarship, care Miss A. F. Webb, 200; Norwich Town, B., for work, care Rev. E. H. Smith, 5; Southington, Cong. ch., Cheerful Workers, for use of Rev. E. H. Smith, 10, 2,450 00

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Parkville Cong. Sab. sch., for hospital work, care Dr. H. N. Kinnear, 2; do., Penny Aid Soc., for use of Mrs. Otis Cary, 23; Clifton Springs, Friends, through Mrs. J. A. Sanders, for pupil, care Mrs. G. G. Brown, 27; Irondequoit, United Cong. Sab. sch., Prim. Dept., for pupil, care Rev. H. C. Hazen, 10; New Brighton, Friends, for Imadegawa church, care Mrs. Dwight W. Learned, 5; New York, Mrs. John Stewart Kennedy, for new building, care Rev. Charles C. Tracy, 5,000; do., Mrs. C. E. Whittemore, for pupil, care Miss Adelaide Daughaday, 70; do., S. A. P., for native helper, care Rev. F. B. Bridgman, 5; do., Friend, of which 25 for work, care Mrs. W. S. Ament, and 25 for medical equipment, care Dr. H. N. Kinnear, 50; Patchogue, Y. P. S. C. E., Miss. Dept., for hospital, care Dr. E. P. Case, 25; Pawling, Mrs. John K. Branch, for student, care Rev. J. S. Porter, 25; Poughkeepsie, E. P. Platt, for work among men and boys, care Rev. H. M. Irwin, 200; do., do., toward expenses of Mrs. Ralph C. Hill, 100; White Plains, Westchester Cong. ch., for work, care Rev. A. A. McBride, 400, 5,962 00

New Jersey. East Orange, 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 10 00

Pennsylvania.—Ardmore, Mrs. Charles H. Ludington, for new building, care Rev. T. D. Christie, 50; Glenolden, Oliver T. Waite, for work, care Rev. E. C. Partridge, 8.80; Montrose, Presb. Y. P. S. C. E., for work, care Rev. J. R. Brewster, 20, 78 80

Ohio.—Oberlin, Rev. A. H. Currier, for hospital, care Dr. H. N. Kinnear, 4; do., through Mrs. J. K. Greene, for kindergarten work, care Miss Nellie A. Cole, 10; do., Friend, for kindergarten, care Miss Gertrude Chaney, 10; Vaughnsville, Cong. ch., for use of Miss Anna B. Jones, 20; ———, Friend, for purchase of land, care Rev. W. O. Pye and Dr. P. T. Watson, 1,000, 1,044 00

Maryland.—Baltimore, Marion E. Jones, for student, care Rev. E. H. Smith, 20 00

Alabama.—Talledega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

Illinois.—Chicago, Grace Cong. Sab. sch., for native helper, Ahmednagar, 38; do., Summerdale Cong. ch., Woman's Miss. Soc., 8.50, and Summerdale Cong. Sab. sch., 10, both for Edgar B. Wylie School, care Rev. E. P. Holton, 13.50; do., Drexel-av. Chinese Sab. sch., for work, care Rev. C. A. Nelson, 10; Roseville, Mr. and Mrs. L. C. Axtell, of which 40 for use of Rev. A. W. Clark and 50 for native teacher, care Rev. R. A. Hume, 90, 151 50

Michigan.—Big Rapids, 1st Y. P. S. C. E., for pupil, care Rev. J. J. Banninga, 10 00

Wisconsin.—Superior, Pilgrim Cong. Sab. sch., for school, care Rev. H. K. Wingate, 45 00

Minnesota.—Alexandria, 1st Y. P. S. C. E., for pupil, care Miss E. M. Atkins, 50; Minneapolis, Pilgrim Cong. ch., Miss M. J. Wingate, for boys' school, care Rev. H. K. Wingate, 10, 60 00

Iowa.—Osceola, Jennie M. Baird, of which 6 for medical work and 3 for evangelistic work, care Dr. H. N. Kinnear, 3 for Bibles or portions of Scripture, care Mrs. H. N. Kinnear, and 3 for Bible work, care Miss F. K. Heebner, 15 00

Missouri.—Kansas City, 1st Cong. ch., Mrs. A. J. Ream, for native teacher, care Dr. G. C. Raynolds, 35; Springfield, Friend, through Rev. John F. Graf, for use of Miss J. L. Graf, 1, 36 00

North Dakota.—Grand Forks, O. A. Webster, for native worker, care Dr. W. M. Stover, 15 00

Colorado.—Silver Cliff, William Woodside, for hospital, care Dr. H. N. Kinnear, 2 00

Utah.—Ferron, Rev. Ralph H. Mix, for work, care Rev. B. V. Mathews, 8 00

Oregon.—Buxton, Thomas H. North, for hospital, care Dr. H. N. Kinnear, 6; Forest Grove, Cong. Sab. sch., for pupil, care Rev. C. L. Storrs, 15; do., Rev. Royal M. Cole, for kindergarten work, care Miss Nellie A. Cole, 10, 31 00

California.—Claremont, Cong. Sab. sch., for Bible-woman, Ahmednagar, 9; Los Angeles, Mrs. M. F. Walters, for student, care Rev. W. L. Beard, 25; do., Mrs. Ardella K. Mead, for pupil, care Rev. T. W. Woodside, 5; Puente, Mrs. M. E. Comstock, of which 6 for pupils, care Miss E. M. Atkins, and 4 for use of do., 10; Redlands, Miss A. T. Ballantine, for pupil, care Miss M. L. Matthews, 20; San Jacinto, Cong. Sab. sch., for orphan, care Rev. R. A. Hume, 9; San Jose, 1st Cong. ch., Mr. and Mrs. C. D. Blaney, for native helper, care Dr. S. B. Tallmon, 100; Saratoga, Cong. ch., Fred J. Currier, for pupil, care Rev. H. I. Gardner, 35; do., J. L. Pendleton, for native teacher, care Rev. H. I. Gardner, 75, 288 00

Canada.—Montreal, J. M. Silliman, for work, care Miss Caroline Silliman, 65; Seaforth (Ontario), Presb. Woman's Miss. Soc., through Mrs. M. M. Webster, for school kitchen, care Miss E. B. Campbell, 5; Westmount, D. W. Ross, for work, care Rev. H. M. Irwin, 100, 170 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois
Treasurer

For musical instruments, care Rev. F. E. Jeffery, 10 00
For use of Rev. and Mrs. J. J. Banninga, 2 00
For pupil, care Miss Lucile Foreman, 15 00 —— 27 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California,
Treasurer

For kindergarten supplies, care Miss Mary T. Ledyard, 6 00

Income D. Willis James Foundation

Amount appropriated March 11, 1913, for constructive work of sundry higher educational institutions for year beginning July 1, 1913, 20,501 00

32,294 30

Donations received in September, 51,578 88
Legacies received in September, 3,213 64

54,792 52

SURVEY OF THE FIELDS, 1912–1913

By JAMES L. BARTON, Foreign Secretary

It is impossible to turn our eyes backward over the year under review without pausing for a moment with uncovered heads on the border of the Unseen, and dwelling briefly upon the record of those faithful servants of the Master who have fought the good fight and have kept the faith, and have been called to the higher service. Ten of the active missionaries of the Board, since the last report, have laid aside their armor and entered into rest. These, in the order of their home going, are as follows:

October 1, 1912, *Miss Cora May Welpton,* at Marash, Turkey, after eleven years of service in connection with the girls' college.

November 21, 1912, *Rev. Henry G. Bissell,* at Poona, India, after twenty years of service in connection with the Marathi Mission, both in evangelistic work and in theological training.

February 16, 1913, *Rev. Edward Riggs, D.D.,* at Smyrna, Turkey, after forty-four years of constructive service, thirty of which were spent at Marsovan, in connection with general evangelistic work and theological education. The son of missionaries and the father of missionaries.

March, 1913, *Mrs. Alice McElroy Kingsbury,* at Bardezag, Turkey, after only a few months of service as a missionary.

May 4, 1913, *Miss Mary A. C. Ely,* at Beirut, Syria, for forty-four years a missionary at Bitlis, in the Eastern Turkey Mission, engaged in educational and evangelistic work.

May 12, 1913, *Mrs. Bertha F. Dysart,* at Mt. Silinda, Africa, after two years of service.

July 1, 1913, *Rev. Devello Z. Sheffield, D.D.,* at Tungchow, China, after forty-four years of service; evangelist, educator, and Bible translator.

August 13, 1913, *Rev. Charles H. Holbrook,* at Soushehir, Turkey, at the hands of an assassin, after two years of service in connection with the Sivas station.

September 1, 1913, *Rev. George D. Marsh, D.D.,* at Philippopolis, Bulgaria, after forty-one years of service in Bulgaria; evangelist, preacher, distributor of Christian literature.

September 15, 1913, *Rev. Daniel Crosby Greene, D.D.,* at Hayama, Japan, after forty-four years of service; pioneer, organizer, statesman, missionary.

The total years of service under the Board rendered by these ten missionaries is 253, an average of 25.3 years. Deducting the three whose total years of service were only five, leaves an average service for the remaining seven of thirty-five and a half years.

In addition to these who died in the field and in active service, there have been eight deaths among those who had retired, namely:

Rev. Lyman Bartlett, formerly of Smyrna, Turkey, who died October 13, 1912.

Mrs. Lucy A. Hitchcock, formerly of Ceylon and of Western Turkey, who died November 3, 1912.

Mrs. Josephine L. Coffing, of the Central Turkey Mission, more recently of Hadjin, who died January 6, 1913.

Miss Phœbe L. Cull, of Smyrna, Brousa, and Marsovan, who died January 22, 1913.

Mrs. Mary P. Keyes, of Turkey, who died March 7, 1913.

Rev. William W. Curtis, of the Japan Mission, who died April 11, 1913.

Mr. Arthur Thompson Hill, formerly of Japan, who died April 21, 1913.

Rev. I. J. Atwood, M.D., of the Shansi Mission, China, who died October 1, 1913.

The total years of service rendered by these eight missionaries was 180, an average of 22½ years each. Mrs. Coffing served for 48 years, Miss Cull for 35, Mr. Bartlett for 37, Dr. Atwood for 27, and Mr. Curtis for 19 years.

"Blessed are the dead who die in the Lord."

THE BALKANS AND WAR

One year ago Turkey was at war with Italy, and the fate of the North African province of Tripoli and of the islands of the Ægean Sea was still unsettled. During the year peace has been declared, Tripoli has gone to Italy and about one-half of the Ægean Islands. In the meantime, another war broke out, the three Balkan States—Bulgaria, Servia, and Montenegro—and Greece forming an alliance against Turkey. The first war was brief, during which time the Turks were driven out of Thrace and Macedonia and were shut up behind the Tchatalja lines, twenty-five miles north of Constantinople. The attempt to secure a permanent peace at that time failed. A second war was precipitated between the former allies, which continued with disastrous results until finally peace was restored, Greece and Servia, through the aid of Roumania, winning over the Bulgarians.

In a word, the outcome of the war may be stated to be, first, the independence of Albania; second, the expansion of the Greek territory to the north and east so as to include Salonica, which for a generation has been a station of the American Board; third, the expansion south of the boundary of Servia to include Monastir, one of the well-established stations of the American Board, at which is located a flourishing girls' school; fourth, the curtailment of the territory of Bulgaria on the south and west, with some enlargement on the east. During the second war the Turks retook Adrianople, from which they had been previously driven, which city, with a considerable extent of adjoining territory, they are to hold, by an agreement made with Bulgaria.

During the century of modern missions no effort has been made to enter Servia, and in recent years there has been no attempt on the part of Protestants to prosecute missionary work in Greece. It was only six years ago that any special effort was made for reaching the Albanians. Whatever may be said of the war and its horrors, we cannot fail to see in it some trace of divine leading, in that Servia has come to modern Protestant missions and has enlarged her territory to include a flourishing mission station, and Greece has done the same; so that now within the borders of both Greece and Servia Protestant missionary work is in full progress, in Servia in the form of Protestant churches and a prosperous girls' school, and in the latter, churches and outstations, with the Thessalonica Agricultural and Industrial Institute.

What the permanent attitude of these two countries will be towards our missionary work cannot be predicted at this time. At the present time it cannot be said to represent cordial hospitality, although the missionaries at Monastir have not been interfered with.

The expulsion of Mr. and Mrs. Kennedy from Kortcha has been variously explained by Greek officials, but no explanation has in it any element of satisfaction, except that they did not wish to have Americans in Kortcha, or, in fact, any foreigners, as they were laying their plans for the future conquest of that part of Albania. Under pressure from Washington, they have authorized the return of Mr. and Mrs. Kennedy to Kortcha as soon as order is restored and

civil law has been substituted for martial law. The Greeks have expressed themselves as favorable toward the Agricultural and Industrial Institute, and Dr. and Mrs. House are now on the ground, while Mr. and Mrs. Haskell and Mr. and Mrs. Cooper are remaining at Salonica awaiting developments.

ALBANIA

The situation in Albania is of wholly different character. It was most providential that six years ago, under special funds contributed for the purpose, the American Board opened a mission among the Albanians, sending to that work Mr. and Mrs. Kennedy and Mr. and Mrs. Erickson. A strong foothold has been obtained in the confidence and affection of the Albanians, although the work was opposed from the beginning by the Turkish government because it was carried on in the Albanians' language. Now that Albania has been set apart by the European Powers as independent, all previous hindrances seem to have been removed, and the Albanians themselves, including Mohammedans and members of the Greek and Catholic churches, turn to the American Board in eagerness, urging that we prosecute our religious and educational work there with renewed vigor. The Mohammedan Albanians seem even more eager than the others in their pleas of urgency and immediacy. The twenty or twenty-five thousand Albanians in the United States join with their nationals in Albania in importuning the American Board to develop its work in and for their people. They are especially urgent for modern education, and have repeatedly declared that the future church of Albania cannot be Greek or Catholic, but that it is only the Protestant religion, with its emphasis upon Christian education and individual liberty, that can be tolerated by the new Albanian nation.

Mr. and Mrs. Erickson were expelled from Albania soon after the Servians got possession, as the Kennedys were from the southern part by the Greeks; but since the declaration by the Powers of the independence of Albania, Mr. Erickson has been back and revisited the field, and has met with a most enthusiastic and cordial welcome everywhere. Mr. and Mrs. Kennedy are now there.

The Kortcha girls' school, begun some twenty years ago by Mr. Kyrias, a converted Albanian, and which has been carried on by him and by members of his family ever since, has had an interesting career. It has been known as an Albanian school, although supported in large part by the Woman's Board of the Interior and under the general direction of the mission. It has met from the beginning the constant opposition of the Turkish government, because the school was conducted in the Albanian language. As soon as the Greeks took possession, they demanded that the Greek language be substituted for the Albanian. Now that Kortcha, under the decision of the Powers, has been assigned to Albania, there seems to be no reason why it should not be developed as an Albanian school as soon as the Greeks withdraw.

It is most fortunate that just at this time Mr. and Mrs. Charles R. Crane, of Chicago, who have shown their great interest in and friendship for Albania by previous acts of notable generosity, have come forward in a proposition to render substantial aid in the building up of this Kortcha girls' school. A separate board of trustees is being organized, of which Mr. and Mrs. Crane are members, the trustees being warm supporters and friends of Christian work, to have general supervision and charge of the school. And so the future of this first Albanian school is assured. The American Board has expressed hearty approval of the organization of this board of trustees, and has assured the new

board of its coöperation in every way possible to build up a strong, substantial Christian girls' school for the Albanians in Kortcha, one of the most important cities in Albania.

Never before in the history of the American Board has a race appealed to the Board as the Albanians are now appealing, for Christian work among them. This appeal is made vastly more significant when we consider that the majority of Albanians are Mohammedans. These sturdy mountaineers, lovers of freedom, hardy, energetic, and capable, now stand at the threshold of the American Board pleading for help in the form of more Christian missionaries, aid in the organization of Christian schools for boys and girls, and also for medical missionaries to bring to them something of the blessing of modern medicine and modern ideas of sanitation. The Albanians are the least advanced of any European race, although they are among the most ancient and powerful of the historic races of Europe. Their day has now come, and the line of their advance will be largely determined by the attitude of the Christians of America acting through the American Board.

BULGARIA

While the year for the missionaries in Bulgaria has been one of uncertainty and irregularity, the conditions nevertheless have forced a change of emphasis in the work and have brought the missionaries and the Protestants very closely into cooperation with the Bulgarian officials, even with the king and queen. At the outbreak of the war, the school at Samokov was closed, since many of the teachers belonged to the reserves and were at once ordered to the front. The buildings of the Collegiate and Theological Institute were used for a time as a barracks for soldiers who were passing through the city.

The missionaries devoted themselves to plans for relief, both of the widows and children who were left at home and of the sick and wounded soldiers. Mr. Holway and Mr. Woodruff, leading a relief corps, were at the front for a part of the time, and went with the Bulgarian soldiers into Adrianople, at the time when the Turkish troops withdrew. Miss Haskell also went to Adrianople under the European Red Cross and remained there when the city was retaken by the Turks.

In the Protestant churches in Bulgaria repeated services have been held for prayer. The king and queen have both expressed their profound appreciation for the way in which the Protestant Christians have come to the front in the aid of the needy and the suffering. At the close of the war, when a special commission was to be sent to England to represent some phases of the Bulgarian situation, four Protestants, out of a commission of six, were selected and sent.

In Monastir the work went on throughout the year with little interruption, and in Salonica the missionaries have done all in their power to relieve suffering of all races and all classes. At one time, upon the relief list were nearly 10,000 refugees. In Kortcha, when the Greek troops came into the city, the Turkish officials left in the city to look after the sick and wounded Turkish soldiers who were unable to retreat with the army took refuge in the missionary's house.

Thus, while ordinary lines of mission work have been much interfered with, a new avenue of approach has been opened which has been powerful in convincing the people of the meaning of true Christianity and of the fact that the missionaries and their associates are the sincere friends of those who suffer.

WORK AMONG MOHAMMEDANS

During the more than eighty years of missionary work in Turkey, the needs of the races other than Armenian, Greek,

and Bulgarian have not been lost sight of. Much has been done for these other races with results that have not been tabulated or reported at length in the press. Barriers have been broken down and foundations have been laid for a substantial work in the future. During the last few years—even since the inauguration of constitutional government—the non-Christian races in Turkey have shown a marked change in their attitude toward the missionaries and missionary institutions. This has appeared in the form of more open and frank conversations and discussions on the part of Mohammedans with the missionaries and with Protestant Christians on the subject of religion. There has been an unusual freedom of the press in discussing religous matters. Periodicals have been allowed to discuss Mohammedanism during the last year or two in a way that would have suspended the paper and perhaps banished the editor ten years ago.

The continued liberty of the press, with freedom of discussion, opens a way of approach to those who hitherto have held themselves aloof. Reports are coming from all parts of the Turkish empire of not only the willingness of Mohammedans to talk about religious matters, but, in many places, of their eagerness to discuss religion. More and more, Mohammedan children are seeking education in Christian schools. A Turkish Christian paper published at Constantinople has already reached a circulation of nearly 3,000, having risen from 500 or 600 two or three years ago. There has been, during the last year, an unusual call for Turkish New Testaments. All this, in addition to the Albanian overturn, which stands quite by itself, but necessarily a part of the same question.

These new conditions have set the missionaries throughout the three missions in Turkey to considering the question as to what new measures should be adopted to follow up wisely and well this marvelous leading. The missions are eager to set apart individual missionaries for that particular phase of the work, for whom unusual fields of opportunity are already open and others rapidly opening.

This condition is not peculiar to Turkey, but we find the same marked advance in Egypt and even in Northern Africa. It represents a phase of the question of the approachableness of Mohammedans at this time to one who wisely brings fundamental Christian truth. The Mohammedans of the world have been disturbed that four little states, of whom they had heard little, were able to force the great Padisha, "the Shadow of God on Earth," out of Europe. A feeling of despair and consternation swept over the Mohammedan world at the situation. This has been somewhat modified by the retaking of Adrianople by the Turkish forces, and yet many a Moslem, in private conversation, freely confesses that he has lost confidence in his religion and faith in the stability of the Turkish empire. In this time of religious discouragement, it is important that the consolation of the gospel should be carried to this people. In order to accomplish this, there must be a strong reënforcement of our Turkish missions, both in new appointments and in added appropriation, in order adequately to meet the situation.

THE COLLEGE IN VAN

A boys' school was started in Van when the station was opened in 1872. For twenty-five years little progress was made, owing to intense opposition on the part of the Armenians. Within the last few years, however, a great change has come over the conditions gathering around that ancient capital of Armenia, and the missionary work has received hearty local support and backing. The boys' school has grown into a large institution, with five or six hundred pupils in all departments.

For several years the mission, as well as all classes in Van, have urged that the school be permitted to advance to the grade of college. Owing to the lack of men to reënforce and the lack of money to support, the Prudential Committee has hardly felt justified in taking that step until this year. During the year the appeals have come stronger than ever from the missionaries and from the constituency at Van. In view of the fact that Van is situated in the corner of Turkey where it borders upon Russia and Persia, and has a constituency of at least two million people for whom it would be the only higher educational institution of its class, and also in view of the fact that there is a possibility that in no remote future that part of Turkey will fall under Russian rule, the Prudential Committee decided to erect the Van high school into a college, that is, to allow it to go forward and carry its students into collegiate work. The Russian consul in Van expressed cordial approval of that step. In case Russia should get possession of that country, there was some doubt in the minds of the administrators of the Board as to whether it would favor the raising of a Protestant high school to college grade. The question would be shifted, however, if when Russia got possession it found a flourishing Protestant college already in existence. There was reason to believe that Russia might not take steps to degrade the institution, when she might refuse to allow a high school to be advanced. It seemed, in view of these facts, that the time had come to take the step, and as the nearest American college was at Harpoot, two weeks' journey away to the west, it was evident that there was an abundant field for another American Christian college for that part of the Turkish empire, especially since many of its students would necessarily come from Persia and from Russia.

The college is under the general direction of the mission, who appoint a local board of managers, and Dr. George C. Raynolds has already been made president of the new institution. There is an immediate demand for from $10,000 to $25,000 to put the college upon its feet with proper buildings and equipment, and it should be assured at once of an annual income of at least $5,000 to enable it to do the work that it ought to do and must do to meet the requirements of the field.

NEW CONSTRUCTIONS

The International College at Smyrna, through a most generous gift from Mrs. John S. Kennedy, of New York, is building an entire new plant upon a commodious new site just outside the city of Smyrna. Seventeen new buildings are either to be occupied this fall or will soon be ready for occupation. When finished, this plant will be one of the most commodious and complete connected with any institution established by the American Board.

Anatolia College has had a remarkable year of physical growth. Several new buildings have either been completed or are now in process of construction, thus giving the college a plant of unusual value. The new buildings for the Normal School of Sivas are approaching completion.

DEATH OF MR. HOLBROOK

The year in Turkey has been made sad by the murder of Charles Henry Holbrook at Soushehir, a town in the Sivas mission field, about eighty miles east by north from Sivas. Soushehir, or Enderes, is one of the outstations of Sivas, and has been constantly visited by the missionaries in the course of their regular work. Mr. Holbrook was there on missionary business, and was shot while sleeping in the garden of one of the Armenian teachers connected with the Sivas Normal School. The United States government

has taken up the investigation of the murder and the motive therefor.

But few missionaries in Turkey have suffered violence at the hands of the native populations, in all the history of the American Board work. In March, 1862, Rev. J. G. Coffing, of Hadjin, in the Central Turkey Mission, was shot at Alexandretta by brigands. The murderers were captured and punished. In July of the same year, Rev. W. W. Meriam, of Philippopolis, in the European Turkey Mission, was shot by robbers. In August, 1880, Rev. Justin W. Parsons was shot, while sleeping at night out of doors with an Armenian companion, between Nicæa and Bardezag, in the Western Turkey Mission. On July 15, 1909, Mr. Maurer, a missionary of the Mennonites working in the Central Turkey field, and Rev. D. Miner Rogers, a missionary of the American Board, were shot in Adana during riots there. The murderer of these two Americans was never brought to justice, and has led to repeated statements, throughout that part of Turkey, that the American government does not protect American life, and that it is as safe to kill an American as a native of Turkey. Whether or not the failure to have the murderers brought to justice in that case has anything to do with Mr. Holbrook's murder, there is no evidence.

AFRICA AND BEIRA

At the meeting of the American Board held in Grinnell, Io., in 1904, it was voted to open a station at Beira, in East Africa, in connection with the Zulu Mission. Mr. and Mrs. Bunker were asked to go there from South Africa and establish the mission, which they did. Mr. Bunker's health did not permit their remaining, and after their withdrawal no one was found to fill the place thus made vacant, although the Board has searched diligently. It was decided that the station should be reopened only with two missionaries, an ordained man and a physician. We are very glad to be able to report that during the year the Zulu Mission has set apart Mr. and Mrs. Maxwell for the Beira station, and a new missionary, Dr. Richard C. Lawrenz, with Mrs. Lawrenz, has been appointed, so that by a year from now it is expected the Beira station will be reopened in force with two missionaries on the ground. Both of these missionaries will study the Portuguese language before entering upon the work in the field. Dr. Lawrenz is now in Europe perfecting himself in surgical and medical work, to be followed by language study, before proceeding to the field.

This reopens the only Protestant missionary station in Portuguese East Africa north of Mozambique, and will be the only station for a vast area of native populations. The field distinctly belonging to the American Board is that included between the Zambesi and Sabi Rivers, extending inland to Rhodesia. There is no accurate census of the population of this district or of the still unreached areas to the north. The Portuguese have expressed their sympathy with our work, and we have reason to believe that if our missionaries use the Portuguese language in their schools and are able to converse freely with the Portuguese officials in their own tongue, the difficulties will be greatly reduced. The new government of Portugal is, on the whole, much more friendly toward the missionaries than was the old government.

The development of the work in Africa has been along conservative lines, with a view to building up permanent establishments. This is true of all that has been done in the three African missions, the East Africa Mission centralizing and acting as a unit in laying the foundations for future work, with unusual lines of development in the other two missions. The African field is among the most

promising and encouraging fields of the Board.

CENTENARY IN INDIA

The year 1913 marks the centenary of the beginning of the American Board missions abroad and of American missions in India. European societies had entered India previous to this date, but it was the missionaries of the American Board that turned the attention of America toward India as a mission field. This event is especially observed this year in our Marathi Mission by a three days' celebration in Bombay, beginning on November 7, to be repeated in Ahmednagar beginning a week later.

The Prudential Committee has sent out as its representatives on this occasion Samuel B. Capen, LL.D., President of the American Board; the Editorial Secretary and Historian of the Board, Rev. William E. Strong, D.D.; and a member of the Prudential Committee, also a member of its Sub-Committee on India, Rev. George A. Hall, grandson of Gordon Hall, one of the first group of missionaries of the American Board to be ordained in Salem, and who landed in Bombay one hundred years ago. President Capen is accompanied by Mrs. Capen and a daughter, and Mr. Hall is also accompanied by Mrs. Hall and daughter. Miss Clara Bodman, a member of the Woman's Board of Boston, is also a member of the commission, representing the Woman's Board. She is accompanied by Miss Annie Bridgman. The commission are taking with them letters of appreciation from President Wilson, Secretary of State Bryan, Governor Foss, of Massachusetts, and from the India Office in London.

The mission has made extensive preparations for this celebration, and it is expected that it will mark not simply the closing of a remarkable century of missionary endeavor in India on the part of the American Board and other American missions, but that it will mark the beginning of a new advance along new lines of native independence and control. The Prudential Committee have sent a letter to the churches urging that they begin the second century with a larger degree of independence and responsibility for the work, both evangelistic and educational, with the assurance that the American Board will coöperate with them in building up an aggressive, independent, self-supporting Indian Christian church.

It is an interesting fact that during the century now closed there have gone through the American Board, for missionary work in India and Ceylon and for relief work through the agency of its missionaries, not less than ten million dollars. This money has not only been the means of establishing in India and Ceylon between six and seven hundred native congregations, with more than 17,000 communicants, with more than twice that number of adherents, but it has established and is now coöperating with nearly six hundred native schools of all grades, in which there are studying today more than 30,000 Indian boys and girls, in preparation for a life of usefulness and leadership among their people. It has built up great colleges, like the American College at Madura and Jaffna College in Ceylon, and a still larger number of high schools and academies, like the high schools in Ahmednagar and Bombay and the girls' schools in Madura, Uduvil, Sholapur, Ahmednagar, Bombay, etc. It has introduced into all that region modern medicine, with great hospitals and dispensaries, in which there were given last year alone over 127,000 treatments. It has built up a Christian community that gave last year, for the support of the various departments of work, nearly $40,000, and that, too, out of a poverty that is grinding. There are also connected with this work some 1,800 trained native laborers, including ordained pastors and preachers, and teachers who are giving their entire time to

the propagation of Christian truth. These figures cover only what is now in actual process, without including the great numbers who have been trained in these institutions and who have received their benefits and gone out to live the life of Christ among their people, or who have given themselves to aggressive Christian leadership and have now been called to their reward.

The fundamental and most far-reaching results of missionary work, however, during the century connot be measured by statistics or figures. We must seek for these in the changed attitude of the people toward Christianity and the position of influence and power now readily accorded the Christian in the place of the open, persistent hostility which was everywhere prevalent during the first third of this missionary century. No longer does the stamp of Christianity carry with it a mark of opprobrium and constitute a signal for general persecution. While persecution still exists in some of the remoter villages, yet the Christian community has been widely recognized as a community of self-respecting men and women, and the Hindus and Mohammedans have come to look upon Christianity as a religion not to be despised, but to be looked into and considered with care; and the person of Jesus Christ is looked up to by thousands, if not millions, of Hindus, who exalt him almost to the position of deity and who dwell upon his life and his teachings with approval. All these things but indicate some of the fundamental victories of Christianity during the century, and also give an intimation of what we may expect in the new century.

The charge has been made openly and persistently that mission work in India was gaining no foothold because it was working only among the lower classes, even the outcastes, and that through these no impress could be made upon India as a whole. This statement was largely true during tne first half of the century, and yet not wholly so. During the last half of the century the fires have been burning and have been mounting up, from the lower strata to the highest in Indian society, and in the meantime many young men and young women from the lower classes have, through the moral and social law, risen gradually through the different strata until they today occupy positions of great leadership and power. Owing to the attitude of criticism and hostility to the Indian government assumed by many of the educated Brahmans, during the last few years there has been a marked tendency to displace Brahmans in high official positions by Christians of the lower castes who have received a full education. Today one finds in different parts of India educated Christians of low caste occupying high positions under the government, while lower positions in the same department are held by Brahmans. Thus has the law of society been operating, lifting to the top the despised outcastes of a half century ago who have been trained in Christian schools and are followers of Jesus Christ, and sinking towards the bottom those who have been wont to regard these positions as exclusively their own and who have despised the outcastes as the off-scouring of the earth.

The mass movements in India, as a result of this general change of atmosphere, are becoming embarrassingly common, since few, if any, Christian missions are equipped with a sufficient force wisely to handle a mass movement by which a whole caste or village or group of villages come out from their paganism and make open and public profession of their belief in Christianity. These mass movements are becoming so persistent that they present one of the most embarrassing problems confronting the Christian missionaries today, and are but an indication of the way in which the society of India, and the thought of

India, are already permeated with Christian truth, and in which this truth is undermining the old superstitions and religious beliefs of Hinduism. Whatever may be said as to the permanent effectiveness of mass movements, we must be ready to grapple with them. I doubt whether any man or any Board would dare to say to a caste, or to a village, that they must not burn their idols and declare themselves Christian, any more than we would say the same to an individual. We must recognize that the caste and the village have not yet attained unto even a reasonable knowledge of the content and the standards of the gospel of Jesus Christ; and yet, when they are ready to put themselves into the hands of Christian missionaries for instruction and to break with their pagan past, the Christian Church must be ready to welcome them and to provide the instruction, and guide them on as children groping for the light, until they shall see in his beauty and power the uplifted Christ.

During the century the Christian movement in India has changed the atmosphere and the thought of the people with reference to Christ, and has so prepared the way that now it seems as if nothing can stand in the way except our own insufficiency and inadequate preparation for the most mighty and aggressive movement on the part of all castes of India toward a full acceptance of the Christian religion.

ADVANCE IN CHINA

The experiences through which missionary work has passed in China during the last year are unique in character and unprecedented in the history of modern missions. In speaking of China we must bear in mind the immensity of its population and the size of the country, and therefore the significance of any general movements affecting it. We must also remember that the country is one of the richest for its size in the world, having within its borders almost boundless resources, mineral, agricultural, commercial, and industrial.

On the other hand, we cannot lose sight of the fact that mission work, during the greater part of the first century of Protestant missionary endeavor within the country, made comparatively little progress. It met at the very beginning with stubborn opposition on the part of all classes, that opposition coming down to and culminating in the Boxer uprising in 1900. This uprising was a national movement which had back of it the Empress Dowager and the central forces of the Chinese government. That was only thirteen years ago. Many firm believers in missions seriously raised the question then as to whether the time had not come to give up the endeavor to Christianize China. Many presented strong arguments to the missionary societies to prove that for ninety years' sacrifice and endeavor there was almost nothing to show in the way of an impression upon the leading Chinese minds or upon the country as a whole.

It is true that a few had come out from their old life and accepted baptism, and been organized into Christian churches; that there were Christian schools of considerable significance and influence in different parts of the country; that an educational and Christian literature had been created and had a certain demand among those who were least prejudiced. And yet, taken as a whole, apparently little fundamental progress had been made in planting and nationalizing in China Western Christian institutions.

The story of the rapid change from the reëstablishment of the government at Peking in 1901–02, the adoption of plans for a constitutional government, and the introduction of modern education in place of the old Chinese system is too well known to require more than reference at this point. All this prepared the way

for the great change which took place last year in the overthrow of the Manchu dynasty and the establishment of a representative, constitutional government, under a presidency. The political significance of this great change we need not discuss here. However startling was this political revolution, even more startling was the intellectual and religious revolution that seemed to sweep over the country. Not only were some of the principal temples converted into schools, but in many places idols that had been regarded by tradition as especially sacred and that had been the object of pilgrimages and festivals attended by thousands of the Chinese were destroyed. The old Chinese religion seemed to lose a great part of the hold it had previously had upon the people, and China faced toward irreligion.

In adopting Western forms of government and Western education, there seemed to be a general desire on the part of the Chinese to adopt the leading Western religion. Religious liberty was written into the constitution of the new republic, and Christians in great number were put into places of influence and power, in most of the provinces as well as in the central government. One of our missionaries, who had made careful investigation, reported that in the province of Kwangtung sixty-five per cent of the officials were Christians. There was a large percentage of professing Christians in the new parliament. This fact was not due especially to the desire on the part of the Chinese to adopt Christianity at once, but was due in no small measure to the fact that the Chinese who were educated in Western learning and who were able to understand constitutional government and modern administration had been educated in large part in connection with the mission schools in China, and many of them, later, in colleges and universities in England and America. Many of these were Christians and were so recognized. So, from the first provisional president, Dr. Sun Yat Sen, down through members of the cabinet and assembly and lower officials, there was a large sprinkling of leading Christians whose influence was immediately felt.

DAY OF PRAYER

High officials were not loath to appear in Christian assemblies and speak officially in favor of Christianity as the future religion for China. This was done in Peking and in other places, and these addresses were reported in the Chinese press and read without protest by the Chinese people. All this in a measure prepared the way for the unexpected order which went out from Peking in early April, to all of the Christian churches in China, that they should assemble on the 27th of April, 1913, and pray to the Christians' God for China, for the officials, for the parliament, and for the empire. The order carried with it also instruction to local officials to be present on that occasion. This order was followed not only in China, but the day was widely observed throughout Christendom as a day of special prayer for China.

One or two illustrations as to the observation of the day in China will give an impression as to its significance. In the city of Taiku, Shansi, where, during the Boxer uprising, every missionary, man, woman, and child, was put to death by order of the governor, and where the Christians were hunted like wild beasts and killed on sight—simply because they were Christians—the prayer service was held in the White Pagoda Temple. It is an interesting fact that this temple in 1900 was the headquarters of the Boxer movement, and that it adjoins the compound of the American Board, where the missionaries with their families were then put to death. Upon the large platform in the temple, which was ordinarily used

for theatrical purposes, sat a considerable representation of the gentry with the leading city officials, and in the court below were gathered groups of students and the townspeople, and in a pavilion a little farther away the teachers and pupils from the mission girls' school. Among those women was one whose son had lost his life in that very temple, in the Boxer fury, and the son of another woman had lost his life just over the wall, in the mission compound, and the young Chinese deacon who took a leading part in the services was the grandson of a man who met death in that same vicinity. On that day they were all assembled as one body in response to the invitation of the governor, to pray to the one God.

In Fenchofu, two days' journey away, and in the same province where also all the missionaries were put to death thirteen years ago, the place of assembly was the new mission church, completed only a year ago. This was attended by the magistrate of the city and by the official and unofficial leaders. The church was packed. The services were similar to what they were in Taiku. One of the most interesting points is, that at its close the city elders, who had become deeply interested, asked if they might hold a similar meeting on the next day. Permission to use the church for that purpose was granted, they agreeing to furnish the speakers if the missionaries would furnish the men to pray. At the close of this second service, some twenty-five of the city gentry who were present handed in their names as wishing to form a class for the study of Christianity. Out of this second meeting there grew a class of some eighty adults representing the official classes and the gentry, who began a systematic and regular study of Christianity, and a considerably larger number of the students in government schools formed other classes with the same object.

These two illustrations are given as indicating the trend of things in China. In Foochow, a church composed wholly of Manchus has been formed, large, earnest, and aggressive. Under the old *régime* it was almost impossible to approach the Manchus. The overthrow of the Manchu dynasty has seemed to open to missionary endeavor several millions of these people, formerly too proud to give Christianity any consideration, but now, humbled, they are ready to look into its claims.

There is only one story that comes to the Board from all over China, and that is the story of readiness—even eagerness—on the part of the Chinese to know what Christianity is, and to study its principles and its claims and its promises. The amount of missionary work that can be done is limited only by the workers, and the call is incessant, not only for more missionaries for all departments of work, but for trained Chinese, pastors, preachers, teachers, and leaders. There seems to be no barrier now between the propagation of Christianity and the Chinese people, except the barriers which we ourselves are erecting by failing to supply necessary resources. The situation presented by China has never been presented to the Christian Church since the day of Pentecost, and the significance of the movement can never be understood until this century is written up in history.

CHANGE IN ADMINISTRATION

An administrative change has been made in North China by a union between the Shansi and North China Missions. When the Shansi Mission was first organized, it was some ten days' journey away from Peking by the most rapid mode of travel available at that time. Now, owing to the advance of the railroad, it is only one day away, or at the most a day and a half. The language spoken in Shansi is the same as that

spoken in Peking and Shantung. In order to unify the work and concentrate it, and to secure for all departments the best judgment of all the members of both missions, the two missions have been united into the North China Mission of the American Board. The mission, however, will operate in three divisions: the Chihli division covering the province of Chihli, in which Peking is located, the Shantung division—which includes the two stations, Pangchwang and Lintsing—and the Shansi division. Each division will have its standing committees, and once a year there will be a general meeting of the entire mission. The arrangement promises to add to the effective efficiency of the two missions and has been heartily entered into by both. This will give us three missions in China instead of four, the South China and the Foochow Missions remaining unchanged.

ADVANCE IN JAPAN

Few missions of the Board have so suffered depletion in the last decade as the mission to Japan. Apart from one new male missionary, just sent out, no ordained man has been sent to Japan since 1904, and the mission has been repeatedly depleted by death, while the call for missionary service and the opportunities for service have been multiplying with great rapidity. At the meeting of the mission this summer, held in Karuizawa, there was one unanimous opinion expressed by the missionaries as well as by the Japanese leaders who were present, and that was, that the time had come for an aggressive advance along all lines of missionary work in Japan. The arrangement between the independent Kumi-ai churches, now numbering in Japan and in Korea some 130 or more, is now so satisfactory and cordial, that there is the fullest coöperation between them and the mission organization and the missionaries themselves. The Japanese leaders feel the necessity of missionary aid and assistance in pushing the work into the great, untouched areas of the empire, and they themselves have joined with the mission in an urgent appeal that more missionaries be sent to meet this present emergency. The Prudential Committee has authorized several new families, and yet these do not begin to meet the requirements as set forth by the mission.

PAPAL LANDS

The work in Mexico has been carried on during the year in the midst of great hardship and difficulty. The revolution has been most violent in the state of Chihuahua, within which state we have two stations, one in Parral and one in the capital city, Chihuahua. Parral has passed from the federals to the revolutionists, and back again from the revolutionists to the federals, several times. The two missionaries, Miss Dunning and Miss Prescott, remained at their posts during some of these transfers, but were finally persuaded, in fact compelled, to go to Chihuahua by the United States Consul, who regarded the situation as perilous for two women unprotected by any male missionary. While Chihuahua has changed hands at different times, the city has not been stormed, and the missionaries are remaining at their posts without any particular fear. Guadalajara has remained loyal.

The whole country has been in a state of most unstable equilibrium. The order of the State Department in September, directing that all Americans should withdraw from Mexico, was not taken seriously by the missionaries, who were thoroughly convinced that they were running no special risk in remaining at their posts, provided there was no intervention on the part of United States troops. They were all agreed, however, that should intervention take place, there would be danger to Americans in the republic.

Mr. Wright was compelled to come to the United States for a surgical operation, while Dr. and Mrs. Howland came for their regular furlough. There is no immediate prospect of an early restoration of order.

WIDE INSPECTION

The commission in attendance upon the centenary exercises of the Marathi Mission in India plan to extend their journey through India, Ceylon, China, and Japan, calling at Honolulu upon their way home in the spring. This will give them a rare opportunity to familiarize themselves with the work of these great missions, while they will carry courage and cheer and wise counsel to the overburdened missionaries. We may rest assured that they will bring back to the churches new and thrilling messages regarding our great world enterprise.

THE MOTT CONFERENCES

An event of the year which is of most profound significance is the visit of John R. Mott, chairman of the Continuation Committee of the Edinburgh Conference, under the direction of that committee, to India, China, Korea, and Japan. The purpose of the visit was to bring to the missionaries and the native leaders in these countries the work of the Continuation Committee and to coördinate all the endeavor put forth in these four countries for their Christianization and the work of the home organizations, in the interests of greater efficiency and economy of work. Some fifty separate conferences were held, culminating in each instance in a national conference. These conferences covered all practical phases of missionary work and resulted in the organization of national committees to coöperate with the Continuation Committee in the future, not only in gaining information of the religious situation as related to these various countries, but in putting into execution plans for reaching all of the people, in the best and most effective way, for their earliest possible Christianization. The proceedings of the various national conferences have been published in separate pamphlets for the use of the missionary societies at home and the missionaries in the field.

Separate reports of each country in which we have missions, with statistics and lists of missionaries with their work, together with a report of each mission institution in detail, will be ready for distribution at the close of the year.

STATISTICS

We will not dwell at length upon the statistics of the year. They tell their own story. Owing to the disturbances in Mexico, in the Balkans, and in sections of other countries, the statistical tables are not as complete this year as we desire to have them. And we must confess that, on the whole, figures tell but meagerly the story of the work.

As a Board we are confronting conditions which are more urgent than we have ever confronted before in our history. The situations in Albania, in Bulgaria, and in China, to say nothing of the remarkable changes that are taking place in Turkey, call for a unity of effort and an advance movement far beyond what we have ever made before. The religious and moral atmosphere of many of these Asiatic countries is undergoing a marked change, which is changing the attitude of the people of these countries toward religion, and especially toward the religion of Jesus Christ.

GENERAL SUMMARY, 1912–1913

Missions

Number of Missions	20
Number of Stations	113
Number of Outstations	1,434
Places for stated preaching	1,907

Laborers Employed

Number of ordained Missionaries (7 being Physicians)	168
Number of Male Physicians not ordained (besides 13 women)	27
Number of other Male Assistants	19
Number of Women (13 of them Physicians) (wives 191, unmarried 206)	397
Whole number of Laborers sent from this country	611
Number of Native Pastors	312
Number of Native Preachers and Catechists	565
Number of Native School-teachers	2,722
Bible-women	414
Number of other Native Laborers	974
Total of Native Laborers	4,993
Total of American and Native Laborers	5,604

The Churches

Number of Churches	629
Number of Church Members	83,152
Added during the year	3,625
Whole number from the first, as nearly as can be learned	224,582
Number in Sunday Schools	74,100

Educational Department

Number of Theological Seminaries and Training Classes	14
Students for the Ministry	231
Students in Collegiate Training	3,923
Boarding and High Schools	127
Number of Pupils in these Schools	10,901
Number of Common Schools	1,341
Number of Pupils in Common Schools	61,353
Whole number under instruction	78,651
Native Contributions, so far as reported	$288,420

THE YEAR AT THE HOME BASE

A PORTION OF THE REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT. 1912–1913

The administration of a great Board of missions under modern conditions has become an affair of considerable magnitude. Each year that passes sees increasing complexity in the work. New agencies, new methods constantly are being demanded to meet the new problems that arise. Correspondingly the work of administration grows more interesting. It is the testimony of all who have been appointed by the churches to take any part in the guiding of the affairs of the Board that no work is more rewarding than this. Certainly those who have served the Board in administrative capacities during these recent years of national and social awakening consider that a rare privilege has come into their lives. Your Committee therefore welcome the opportunity afforded by a meeting like this, to share with the entire membership of the Board and with the wider constituency of the churches the interests and problems which have occupied us during the year. In making our report we follow the usage of other years, dividing it into three sections, corresponding to the Treasury, Home, and Foreign Departments. In this Home Department section we treat all that relates to the maintenance of the work and also administrative matters in general.

Financial Comparisons

To begin with the money end of the enterprise, the outstanding fact of the year is the gain in the income for the regular work of the Board, that for which this organization, in distinction from its auxiliaries, is responsible, and for which our appropriations are made. If debt arises it is because of a shortage at this point, since all other accounts take care of themselves. Excluding then the gifts of the three Woman's Boards and all special donations, we report a gain of $23,447.22.

In the giving of the churches through the general collections there has been a gain of $10,938.07, which offers encouragement at the point where we need it most. It should be stated, however, that the comparison is with a rather poor year, when we fell off $17,000. The churches reached their high-water mark in 1911, when the interest of the Board's Centenary was strong upon them. We are still $7,000 below the 1911 figures.

From individuals we have received $67,928.65, a loss of $3,944.58. Income from this source is necessarily variable, one or two large donations in a given year, or the lack of the same, materially affecting the total.

The Sunday schools and the Christian Endeavor Societies present a particularly good record, so far as comparisons are concerned, their total being $16,001.98, a gain of $3,320.95.

Adding together these three items, we have as the total income from living sources for the regular work $355,094.94. This is a gain of $10,314.44, as compared with 1912, but a loss of $41,148.78 as compared with 1911.

Legacies, under the working of the Twentieth Century Fund, by which income from this source is spread over three years, have yielded $163,441.01, a gain of $4,485.91. This gain is nearly offset by a loss of $4,057.56 in matured conditional gifts, the total receipts from that source being $36,708.44. Each year that passes emphasizes the value of the Twentieth Century Fund as tending to steady our legacy receipts, and leads to the hope that eventually we may be able to apply the same rule to conditional gifts. The maturing of an exceptionally large number of such gifts in a single year would make this possible.

From the Woman's Boards we have received the largest amount yet recorded —$294,694.40, a gain of $9,892.71. As the years of the Woman's Boards do not correspond with that of the American Board, comparisons are not always reliable, but we have reason for feeling that these remarkably efficient organizations among the women are enjoying a healthy growth. We indulge in the hope that the Woman's Boards may reach the $300,000 mark next year.

In special objects there has been a falling off of $35,186.19, the total being $112,520.85. This figure is made up of a multitude of small gifts by Sunday schools, Endeavor Societies, and personal friends of the missionaries, who wish their donations to go toward some object outside the appropriations of the Board, but also of large gifts for buildings and equipment in connection with our various institutions. Naturally the total varies considerably from year to year.

If we add together all the gifts of the living, regular and special, for the Board and its auxiliaries, we have the figure of $762,310.19 as against $286,628.57 from legacies, conditional gifts, permanent funds, and kindred sources. It cannot be charged that this work depends unduly upon the generosity of the dead. For a society which is conducting such an array of colleges, seminaries, high schools, and hospitals, as is the American Board, to have considerably less than one-third of its income arise from legacies and investments, argues strongly the need of building up the permanent funds. Next to the steady development of the gifts of the churches there is nothing more important than the speedy completion of the Two Million Dollar Endowment Fund for Higher Education.

In estimating the per capita giving of the denomination our custom is to eliminate all income except from living donors. On this basis we find that the average gift per member has been $1.03 as compared with $1.01 in 1912. For a series of years the per capita record is as follows:—

1904	$0.91	1909	$1.03
1905	.90	1910	1.10
1906	1.12	1911	1.09
1907	.94	1912	1.01
1908	.92	1913	1.03

The total receipts from all sources have been $1,049,293.23, of which $1,044,687.82 was applicable upon current expenses. As the total expenditures were $1,055,921.71, we are left with a deficit of $11,233.89.

The Apportionment Plan and the American Board

The Board has both gained and lost from the Apportionment Plan, but we are convinced that the gains outweigh the losses. We have lost in that churches, especially in New England, accustomed to give to the Board without reference to other appeals, have sent to our treasury from 50 per cent to 60 per cent of their benevolences. They now, in the majority of cases, divide their gifts according to apportionment figures, sending us 40 per cent of the whole. In such cases, what is the Board's loss is the gain of the other societies. On the other hand, many churches in the West have been accustomed to send a smaller proportion of their gifts to the Board than the plan calls for, and here we stand to gain.

An indisputable evidence of the advantage of the Apportionment Plan is found in the steadying of receipts from the churches. Ever since this concerted movement became established, there has been less fluctuation in church donations. This has made it possible for the Prudential Committee to estimate its income at the opening of the year with considerable accuracy, and hence to avoid the risk of large debts. We undoubtedly owe it to the Apportionment Plan in no small degree that the Board has reported but one deficit in five years, and that the comparatively small one of this year.

Still another advantage arises from the ruling of the Apportionment Commission in regard to "specials," whereby such gifts do not count upon apportionment. This has served to turn a good many special gifts into regular channels, or it has led to the postponement of specials until the regular needs of the Board have been met. This is as it should be; and this problem of special gifts, which has vexed the Board for many years, would seem to be in a fair way of settlement. For these reasons, and because we are still over $200,000 short of the amount proposed, the Board has abundant reason to indorse the Apportionment Plan and to work for its complete success.

Our New Missionaries

One of the first duties of the Committee at the opening of the fiscal year is to review the requests of the missions for new workers. These requests come pouring in upon us through the year, but are all assembled in the fall and passed upon in the light of the needs of the missions and the financial situation of the Board at that time. When the authorizations are voted, it becomes the duty of the Home Department to secure the workers.

In the fall of 1912, the Committee voted to authorize the appointment of twenty-nine ordained missionaries, five medical missionaries, six educational missionaries, seven instructors, four business agents, three nurses—a total of fifty-four. If, as is desired and expected, the male missionaries on life appointment should go out married, we should add forty wives to the above number, making ninety-four authorizations in all.

The three Woman's Boards at the same time authorized the American Board to secure twenty-eight missionaries, whom they agreed to support, as fol-

lows: nineteen general teachers, one kindergartner, one evangelistic worker, two physicians, and three nurses. Thus the total authorizations for all classes of workers was one hundred and twenty. The search for candidates to fill these positions has been unremitting, yet the outcome seems meager. Of the twenty-nine ordained men called for, only nine have been secured. Of the four medical missionaries called for, only two have been found. Of the six educational missionaries needed, only two have been found. In the securing of instructors we have fared somewhat better, four of the seven being in sight. Out of four business agents desired, only one has been secured, and only one of the three nurses—a total of twenty-one out of fifty-four authorizations.

In the matter of securing unmarried women missionaries, the situation is a little better; thirteen teachers have been found where nineteen were sought. The one kindergartner desired has been secured, also one of the two doctors and one of the three nurses; but the search for one evangelistic worker has been without success.

There are at this time left over from last year's authorizations forty-five positions remaining unfilled, not including wives. In a few weeks we must add to this list the new authorizations of the year. We have called attention repeatedly in these reports to our pressing need of missionaries. Several of our missions, notably Japan, South China, Marathi, Eastern Turkey, Western Turkey, South Africa, and Mexico, are seriously crippled, their forces having been depleted by death and by resignation at the very time when the work is growing apace. Last year and the year before, the number of missionary appointments made gave us encouragement to think that the situation was improving. The serious falling off in this year emphasizes anew the fact that the Board needs missionaries in every field and practically in every department of its work. We append a list of the missionary appointments made during the year. It should be stated that in this list we have not included several persons whose applications have been acted upon favorably by the Committee, but who will not be free to leave for the field for another year.

Record of Missionary Appointments, 1912–1913

LIFE APPOINTMENTS

South Africa: Rev. and Mrs. William Onslow Carleton, Miss Minnie Tontz, Rev. and Mrs. F. R. Bunker, Dr. and Mrs. Richard C. Lawrenz.

Western Turkey: Miss Bertha Morley, Miss Sophie S. Holt.

Central Turkey: Mrs. F. H. Leslie, Miss Bessie M. Hardy.

Eastern Turkey: Miss Myrtle O. Shane.

Madura: Rev. A. J. Saunders.

Ceylon: Mr. Charles W. Miller.

Foochow: Mrs. Charles L. Gillette, Mr. Clarence A. Neff, Dr. and Mrs. James F. Cooper.

North China: Rev. Hugh Hubbard, Miss Carolyn T. Sewall, Miss Mabel Huggins, Miss Ethel M. Long.

Japan: Miss Elizabeth W. Pettee, Mrs. Jerome C. Holmes.
Philippine Islands: Mr. and Mrs. Frank C. Laubach.
Spain: Rev. and Mrs. Wayne H. Bowers.
Mexico: Miss Mary F. Long.

TERM APPOINTMENTS

South Africa: Miss Mary K. Bates.
European Turkey: Mr. and Mrs. Herbert B. King, Miss Ethel A. House.
Western Turkey: Miss Ruth Tavender, Mr. Carl Compton, Mr. Frank B. Hart, Miss Ruth Razee.
Central Turkey: Mr. and Mrs. Ralph C. Hill.
Eastern Turkey: Miss Margaret Campbell, Mr. Edward W. Jahn.
Madura: Dr. Cordelia I. MacNaughton.
Spain: Miss Ada M. Coe, Miss Edith M. Lamb.

The Institutes

The special feature of the year in the field work of the Home Department was the series of institutes held in each of our four districts. The purpose was to place before the constituency of the Board, in as many centers as possible, the main facts of the work abroad; to explain the methods of the Prudential Committee in conducting the missions and in administering its trust at home; to impress upon the churches the gravity of the financial problem; to further the use of approved modern missionary methods in the local church, especially the Missionary Committee and the Every-Member Canvass; and, above all, to promote intercessory prayer in behalf of our workers at the front. In a word, the institutes were like little meetings of the American Board, only with a stronger emphasis upon method.

The Woman's Boards joined in the movement and rendered particularly good service, as did also the Congregational Sunday School and Publishing Society in furnishing speakers on the subject of missions in the Sunday school, and the Apportionment Commission in explaining the new methods of benevolence.

Nearly all the missionaries on furlough took part in the institutes, and their messages gave depth and meaning to all that was done. Four teams were utilized and some fifty cities were visited. The consensus of opinion on the part of pastors and secretaries is that in the institutes thus conducted we have found a rarely effective method of church cultivation. In such years as the forces of the Home Department are not engaged in interdenominational and inter-society campaigns, the institute idea is likely to prevail.

Educational Department

Our efforts to interest the young people and children of our churches have been rewarded by a gain of $3,320.95 in donations for our regular work, in addition to numerous special gifts. The chief value, however, of this department is educational, and is not to be measured in dollars and cents. The usual lines

of cultivation have been followed, emphasis being placed upon mission study classes, reading circles, and five-minute exercises in the Sunday school. A new departure was the preparation of a Christmas Concert Exercise, as a suitable close to the period of special cultivation of Sunday schools assigned the American Board, under our arrangement with the homeland societies. The utilization of this period in the fall was hindered somewhat by the prominence given to Home Mission Week in November, under plans developed by interdenominational agencies. As offsetting this disadvantage, there came the Livingstone Centenary celebration in March, a foreign missionary occasion in the midst of a home missionary period. Suitable adjustments were made with the homeland societies, and the occasion proved highly effective. Under the leadership of the Missionary Education Movement, the Livingstone Centenary proved to be by far the most effective means yet found for increasing mission study. An immense output of literature was also effected. In Europe and America no less than 35,000 copies of Mr. Basil Mathews's "Livingstone, the Pathfinder" were sold.

The Board availed itself of the opportunity afforded by the Missionary Exhibition and Pageant in Chicago, known as the World in Chicago, by loaning its Educational Secretary for a prominent part, by the presence of five of our missionaries, by carefully prepared exhibits from Turkey and Africa, also by pictorial displays.

Publications

There has been no change during the year in the number or character of the periodical publications of the Board. The *Missionary Herald,* the Envelope Series, and the *News Bulletin* have been continued on the lines already established, each, perhaps, gaining somewhat in effectiveness. We are glad to report a substantial increase in subscriptions to the *Herald,* as a result of special attention to the matter in the institutes; and we reiterate what we have said before as to the importance of having the *Herald* read in all our churches. It is the opinion of your Committee that the Board has no single agency more effective than this. Several of our large legacies and a host of smaller ones can be traced directly to the influence of this magazine. Members of the Board can render an important service by securing *Herald* Clubs of ten or more in their local churches.

Our Editorial Secretary, Dr. W. E. Strong, accompanies President Capen and Mr. George A. Hall, of the Prudential Committee, in the trip they are making round the world in the interest of the Board, their particular objective being the centenary of the Marathi Mission. During Dr. Strong's absence the editorial work will be looked after by one of the Home Secretaries, with suitable assistance; and an effort will be made to maintain all our publications, regular and fugitive, at the standard already achieved.

The Board has recently published a text-book, entitled "What Next in Turkey?" by our Educational Secretary, for study classes and reading circles who wish to acquaint themselves with our leading field. The fact that the

American Board occupies Turkey proper as an almost exclusive field makes it inadvisable to issue an interdenominational text-book on this country. Our Educational Department, therefore, in coöperation with the Woman's Boards, has provided its own book, which we are confident will obtain a wide reading.

In this connection we would like to call attention to the increasing use of the illustrated lectures of the Board. Much attention of late has been given to improving the quality of our stereopticon slides and of the reading notes which accompany the same. All old lectures have been revised and several new ones have been prepared. We now have in use 32 lectures. The past year has seen an increase of 33 per cent in the use of these lectures. During the year there were sent out from the Boston Office alone 856 lectures. The record for the New York Office is 478; for the Chicago Office, 590; for the San Francisco Office, 177; the total number of lectures used for the year being 2,101. The educational value of these lectures is incalculable, and we are glad to say that it is not necessary to urge our churches to avail themselves of this method of interesting people in foreign missions.

Office Efficiency

No report in these days would be complete without some reference to efficiency. The American Board, in one aspect of its work, is a great business organization, concerned with bookkeeping, records, investments, the transmission of funds, the purchasing of supplies, legal transactions, the investigation of candidates, publishing, the circulation of literature, not to mention an immense volume of correspondence and the supervision of a great work in all parts of the world. The study of office efficiency is therefore vital to our success. Your Committee, in conjunction with the officers of the Board, have given considerable attention to this matter, in the determination that the work shall be done economically, accurately, with dispatch, and in accordance with the best business principles. Not a few changes have been made. The Younger Edwards boasted that his father, the famous Jonathan Edwards, made sixteen improvements in theology. We do not claim to be as great innovators as that, but not less than fifteen distinct improvements in office system and method have been introduced during the last three years. These improvements are found in all the departments of the Board, and range from an adding machine in the Treasury Department and a card system for keeping track of the movements of missionaries in the Foreign Department, to a loose-leaf system of keeping the records of the Prudential Committee.

Some idea of the business which arises in the Board Rooms is afforded by a sample docket of the Prudential Committee. At a recent meeting there were listed over sixty distinct items of business, besides the sub-committee reports and the transmission of information from the field. Each item called for action, suitable recording, and attention to the same by some officer of the Board. The Committee invite all members of the Board and all constituents to visit the Rooms at Boston and to examine for themselves the way the work is done. If any can suggest improvements, they will receive a double welcome.

Necrology

Rarely have we been called upon to report such a distinguished list of members who have died during the year. Fourteen members who have served the Board with devotion and ability have passed from us. Their names follow: Rev. George H. Bailey, Vermont, elected 1912; Dr. John E. Bradley, Massachusetts, elected 1894; Rev. John W. Bradshaw, Ohio, elected in 1904, reëlected 1909; Prof. Henry L. Chapman, Maine, elected 1908; George H. Eaton, Maine, elected 1892; Pres. George A. Gates, Tennessee, elected 1906, reëlected 1911; Charles A. Hull, New York, elected 1894, reëlected 1909; William H. Lambert, Pennsylvania, elected 1898, reëlected 1909; Pres. Alfred T. Perry, Ohio, elected 1907, reëlected 1912; Rev. George W. Phillips, Massachusetts, elected 1886; Rev. Lewellyn Pratt, Connecticut, elected 1889, reëlected 1909; Edward H. Rhoades, Ohio, elected 1906, reëlected 1911; Pres. James W. Strong, Minnesota, elected 1871, reëlected 1909; Edward Whitin, Massachusetts, elected 1897, reëlected 1909.

A Good News Meeting

Let our closing word relate to this annual meeting. We have planned to have it in the best sense a Good News Meeting. The underlying purpose is to present the work of the Board in such a manner as to make a distinct and abiding impression. We realize the rare opportunity afforded by this massing of Congregational forces and by the assigning to the Foreign Society of these two days free from other meetings. Our desire is to use this time in such a way as to bring a special blessing to the churches—to place before them the wonderful things God is accomplishing in the world today through the missionaries of the Cross; the Good News of a rapidly extending Kingdom, of a new era for Christianity, of a situation which never has been paralleled in the history of the Church, and which, by the nature of the case, cannot occur again. We glory to recount how God has used our men and women at the front for mighty social transformations and for the winning of multitudes to Jesus Christ. We believe the news of this great work is what our churches in America need particularly at this time. In a time of theological readjustment and of lessening regard for religious custom and sanction, when the forces of materialism and irreligion are unusually aggressive, we believe the demonstration which this Board is in a position to give as to the finality of the Christian religion, as to the transforming power of Christ's gospel, and as to the efficacy of modern missionary methods, will have a steadying influence on many minds. More than that, we believe the story we can tell will broaden the outlook of the churches, implant in them a new spirit of courage and faith, and lead them into a deeper and broader use of prayer. We have in mind what the Board can give on such an occasion as this, fully as much as what the Board can receive.

How is this to be done? First by the survey of the non-Christian world by our Foreign Secretary, which will present the broader backgrounds of the missionary situation and the special achievements of the year. Second, by a

series of addresses by the missionaries, each telling the story of his own nation and field. Third, by seasons of prayer, in which we will take this body of information to the throne of Grace, asking God, through his Holy Spirit, to interpret to us its meaning, and to make plain to each pastor and layman in this assembly the part which God calls him to take in the work of world evangelization. To present the Good News of the Kingdom, and to send it ringing through the 6,000 Congregational churches of this land, is the special motive underlying our program. God grant that Kansas City may mark a new era for our foreign work, as for all that we are attempting as a denomination, that from this place each may go to his home dedicated anew to the supreme purpose of our Lord, determined through some definite form of activity to enter into partnership with Christ in his world enterprise, and thus taking upon himself in a personal way that last solemn command, "Go ye into all the world and preach the gospel to the whole creation."

REPORT OF THE TREASURER

For the Year Ending August 31, 1913

Receipts and Expenditures

THE record of the year brings encouragement. It shows an increase in receipts from the churches of $10,938.07, from Sunday schools and Christian Endeavor Societies of $3,320.95, and from the Woman's Boards of $9,892.71. The average of gifts *per capita* has also increased.

"Special Donations," given for extra work and entirely outside of the regular current appropriations, show a material decrease, and while this decrease lessens the total amount of both receipts and expenditures, it in no way affects the final outcome as to a surplus or a deficit. The decrease in this class of gifts is due to the fact that a year ago certain large sums were received, such as $10,000 for Foochow College, $12,000 for special needs in Austria, and $10,000 from a single individual for the removal of Pangchwang station, while no special gifts correspondingly large were received this year.

The following is a detailed statement of current receipts from all sources:

Gifts from churches and individuals	$339,092.96
Matured Conditional Gifts	36,708.44
Income from General Permanent Fund	22,201.16
Income from D. Willis James Foundation and Higher Educational Work Endowment	54,238.23
Income from Miscellaneous Funds	35,870.73
Woman's Boards	294,694.40
Sunday Schools and Christian Endeavor Societies	16,001.98
Receipts for Special Objects	86,689.85
Legacies	133,441.01
From estate of Solomon H. Chandler, for use as specified in the will	25,000.00
From estate of Sarah R. Sage, for use as specified in the will	5,000.00
Total cash receipts	$1,048,938.76
Balance at credit of the A. B. C. F. M., September 1, 1912	354.48
	$1,049,293.24
Less reduction of amount due from coöperating societies	4,605.42
	$1,044,687.82

Taking for comparison periods of three years, the receipts from churches and individuals show a gain in the last three years over the preceding period of about $80,000. While the receipts of 1911 were increased by some special centennial gifts, yet the increase of this three-year period is due in part, no doubt, to the adoption in so many churches of the Apportionment Plan.

In recent years an increasing number of corporations and other organizations have done their work through the American Board, or have made its treasury their clearing house. Highest praise is due them for the heartiness and efficiency of their coöperation and for the harmonious relations maintained not only in this country, but on the mission field. The larger of these organizations include the following:

Woman's Board of Missions, Boston.
Woman's Board of Missions of the Interior.
Woman's Board of Missions for the Pacific.
Canada Congregational Foreign Missionary Society.
Mindanao Medical Missionary Association.
Oberlin-Shansi Memorial Association.
Trustees, St. Paul's Institute, Tarsus.
Woman's Foreign Mission Society of the Methodist Protestant Church.

Other societies coöperating with us and contributing to our work are the American Bible Society, British and Foreign Bible Society, the National Bible Society of Scotland, the Bible Lands Missions Aid Society of London, the American Tract Society, and the National Armenia and India Relief Association.

The indebtedness of the Woman's Board of Missions of the Interior, August 31, for current work was $34,131.02; the indebtedness of the Woman's Board of Missions for the Pacific was $6,736.47; and of the Canada Congregational Foreign Missionary Society, $1,768.75. The aggregate of this indebtedness was $42,636.24, or $4,605.42 less than a year ago.

If we deduct "Special Donations" from the total expenditures of both this year and a year ago, we find that our expenditures this year for regular current work have increased $24,832.40. This includes an increase in the appropriations of the Woman's Boards, an increase in the number of salaries of missionaries on the field, and a slight increase in appropriations for general work. Eleven more missionaries were on salary, or on allowance in this country, than a year ago.

The total expenditures for the year were $1,055,921.71, and the receipts applicable for these expenditures were $1,044,687.82, leaving a deficit, August 31, 1913, of $11,233.89.

Legacies and the Twentieth Century Fund

The Twentieth Century Fund, September 1, 1912, was	$257,910.20
The income during the year was	10,787.77
The cash receipts from estates (not including the Chandler and Sage bequests) were	131,625.08
	$400,323.05

One-third of the annual legacy receipts and one-third of the Twentieth Century Fund and the income of the Fund are available for use as legacies, and this one-third, or $133,441.01, thus became available this year. By this plan the expenditure of the legacies is spread over a period of three years.

Only $1,815.93 was used this year in excess of the amount received from estates, the balance of the income, $8,971.84, being carried to the Twentieth Century Fund, which is now increased to $266,882.04.

Large Gain in Conditional Gifts

The new Conditional Gifts received during the year, forty-eight in number, coming from thirty-eight different donors, amounted to $91,642.50. Another Conditional Gift, which upon maturity becomes a permanent fund, brings the total of such gifts for the year up to $107,892.50. The Conditional Gift Funds of the Board now amount to $898,707.57, and the total is rapidly approaching a million dollars.

Additions to Permanent Funds

The increase in the General Permanent Fund was $20,031.04. This includes $1,281.04 from the estate of Clara M. Lyman, Underhill, Vt.; $100 from an unknown friend in Connecticut; $950 from the estate of Isabella B. Lyon, Fairfield, Conn.; and $17,700, part of a gift of securities having a par value of $25,000, from a lady in Illinois.

The Fund for Disabled and Retired Missionaries was increased to $84,884.16. This includes a single gift of $75,000 from a donor who wishes the name withheld. This fund should reach $150,000 in order fully to meet the need for which it was established.

Among the new funds created within the year is the Rev. Martin K. Pasco Fund of $2,000, the income from which is to be used for the education of native pastors in India; also the Lalitpur-Warren Fund of $860.53, the income from which is to be used for the Bombay High School.

Real Estate in Mission Fields

Much of the success of the Board's work depends upon the sanitary conditions of missionary residences, the proper housing of our educational and medical work, and the securing of favorable sites where such buildings can be located. One of the most valuable assets of the Board is the two million dollars or more invested in such properties in the mission fields. Some of these properties have quadrupled in market value since they were purchased.

At the beginning of the year, the Board appropriated $12,000 from its general treasury for missionary residences. In the West Central Africa Mission $2,500 has been expended for land and a new institute building. New ladies' residences at Foochow City and Techow have been provided, also a new dormitory for girls at Peking. At Sivas $6,000 was applied for the boys' school building. In December, 1912, the Woman's Board of Missions for the Pacific sent direct to Japan (and not through the Board's treasury) $2,437 for completion of Pacific Hall, a girls' recitation building in connection with the Doshisha in Kyoto. The Woman's Board of Missions, Boston, provided $16,500 toward the purchase and repairs of its school building in Constantinople, known as the Gedik Pasha Property. The new home for the International College, Smyrna, consisting of seventeen substantial and serviceable new

buildings, for which funds had been received the previous year, is approaching completion. A friend in New York, whose name is withheld, contributed $25,000 for a much needed building at Marsovan, Turkey, for Anatolia College. The receipts for the Tarsus Church Building Fund, for which subscriptions were begun at our Annual Meeting in Portland, Me., amount to $6,084.98.

Notwithstanding these additions, urgent requests are now before the Prudential Committee for missionary residences to cost at least $75,000. These are real needs and without such residences the health of our missionaries will be endangered, but no funds are in sight.

New Obligations

About six years ago, through the generosity of two ladies who gave $30,000 for this purpose, the Albanian field was opened. Subsequently additional sums were contributed. This fund is now practically exhausted, only $73.13 being in hand. The work as at present established cost the past year $4,926.40, and an enlargement of the enterprise in the immediate future is imperative.

The station in the Rhodesian Branch of our South Africa Mission at Beira is to be reopened and two missionary families are to be located there. This station was formerly supported by special gifts.

It has been decided to open a new station at the northern end of the island of Mindanao, and a missionary is already under appointment and the second one authorized. This will be an entirely new charge on the Board, both for salaries and for the equipment necessary.

In the Marathi Mission, Barsi, which has been conducted as an outstation, under no expense except for the salary of a native pastor, is now to be a station with a resident missionary family. A valuable property has been secured through the generous gift of a Massachusetts friend, who also agrees to pay the basal salary of the missionary, but it is necessary that the station should be developed through the erection of other buildings and through the employment of a native agency.

Mission and Station Treasurers

Always of a high order, the efficiency of our mission and station treasurers is increasing. As indicative of the importance and magnitude of the service of these business agents of the Board, our mission treasurer in Constantinople the past year received and expended over $650,000, and during the recent war in the Balkans he received and disbursed $200,000 in relief funds. The method of accounting of our mission and station treasurers is becoming more uniform. The auditors in the missions are performing their duties conscientiously and with much care.

In conclusion, not all our hopes have been realized, but many needs have been met and the record of the one hundred and third year of the Board has been a goodly one. Many other gifts not specifically mentioned here, but perhaps equally noteworthy, have been received. We cannot be too grateful to the many friends of the Board for their generous support and to Almighty God for his continued blessing.

"What Next in Turkey?"

THE EDITION IS EXHAUSTED

Prophecy becomes fact. In the October number of the *Herald* a brief article bore the inscription above, *but within quotation marks*, and it was said that we hoped by Christmas to write our friends that "the edition is exhausted." In less than two months this became fact.

We have sold more than twice the number of any other text-book in recent years.

THE NEW EDITION IS COMING

BEFORE THESE WORDS ARE READ BY YOUR EYES WE WILL HAVE TWO THOUSAND MORE COPIES READY.

Have you started the "Five-Minute Exercises" in the Sunday School?

Have you begun the "Reading Circle" in the church prayer meeting?

Has your pastor reviewed "What Next?" in his evening address?

HAVE YOU STARTED YOUR STUDY CLASS?

This is our best chance to study our greatest field.

"WHAT NEXT IN TURKEY?"

192 pages, four pages of illustrations, including twelve pictures; full plans for use of the material included in the appendix; handsome red cloth binding, and the price only 25 cents, *at cost*—plus 8 cents postage.

STUDENTS OF THE FOOCHOW UNION THEOLOGICAL SCHOOL IN 1913

The Union consists of the Church Mission, the Methodist Mission, and the American Board. Its faculty numbers 9; students, 81; graduates in 1913, 16; in summer school, 60